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Calvinist Contact

An independent Christian weekly

SEPTEMBER 14, 1990 / 46th year of publication / No. 2227

Canada's peace officers meet to discuss policing and Christ

Alison de Groot

MUSKOKA, Ont. — The Canadian Federation of Christian Peace Officers (CFCPO) held its annual national meeting at the end of August in Muskoka, focusing on fellowship and applying biblical principles to policing.

The group originated in Los Angeles, Calif., in 1970. It quickly grew from a Bible study into a North American fellowship and witnessing organization for peace officers. The group met at the Muskoka Baptist Conference Centre for seven days beginning August 25, 1990. According to Const. Dick Haywood, of the Ontario Provincial Police and the immediate past president of the CRCPO, they met to focus on Christ in their lives as peace officers.

A unique community

The group had its first conference in 1980 in Ontario and was incorporated as a charitable organization in 1983. Since then the CFCPO has grown to include 33 chapters across Canada from Halifax, N.S., to Victoria, B.C. The group publishes *Peacemaker*, a quarterly magazine with a circulation of 13,000. Each chapter is made up of officers from local, provincial and federal police forces, as well as forestry and correctional officers.

"We encourage each regional chapter to meet and hold retreats in their respective areas," says Haywood, "Our membership is open to all active peace officers." Haywood says the group has both a support/fellowship mandate and a witness mandate.

Supt. Harold Bennett, of the Metropolitan Toronto Police and current president of the CFCPO, describes the group's witnessing mandate as three-fold: "We have to evangelize to police officers and win them for the Lord, then we have to shepherd and support the converts and establish them in a Bible church."

"It takes a cop to reach a cop," says Bennett, who describes the law enforcement community as a unique one in which officers tend to withdraw from the community at large.

Bennett, who will retire from policing to become field director for a ministry to the deaf in Puerto Rico, is quick to point out that the CFCPO is not a church organization; rather, it's a special non-denominational ministry to a specific community. The group is, however, a member of the Evangelical Fellowship of Canada (EFC).

See **HIGH** -- p. 2

South African church helps dismantle apartheid, says theologian

Robert VanderVennen

TORONTO — The dominant Afrikaans church has been playing a significant leadership role in the dramatic dismantling of apartheid in South Africa, Afrikaans theologian Dr. Pieter Potgieter told a group of church leaders brought together by the Toronto consulate of the South African government.

In its 1986 General Synod the Dutch Reformed Church (DRC) decided for the first time to open church membership to persons of all races, said Potgieter. That was a Rubicon crossing, a point of no return for the church, he said. Potgieter himself introduced this action to his church's synod.

The same synod adopted a statement saying that the church's past defence of apartheid was a sin.

Those actions signalled to the government, and to the more than 80 per cent of the ruling National Party's MPs who are members of the church, that the DRC supported government actions to dismantle apartheid. This gave the government confidence to move ahead with major social change.

Although the majority of church members support these changes, the church has taken significant risk in these moves, asserts Potgieter. There has been vigorous criticism from both the right and left. Some 15,000 members resigned from the DRC to form the more right-wing Afrikaans Protestant Church. Most church members, though, are "cautiously optimistic," Potgieter says.

Two burning issues will come before the 1990 General Synod (the synod meets only once every four years). The apartheid issue is back on the agenda. The "Church and Society" statement adopted in 1986 was not as clear in its condemnation of apartheid as many would like to see today. The church executive of which Potgieter is a part, is recommending that it be strengthened. He feels that the result will be a statement that will not differ from statements opposing apartheid made by churches throughout the world.

The other major issue is church unity — that is, removing segregation barriers in the churches. Many want the structural union of the white DRC and the black DRC in Africa, the two largest bodies in the family of Dutch Reformed churches in South Africa. The two churches have already made decisions to move toward unity, to form the single Uniting Reformed Church in South Africa.

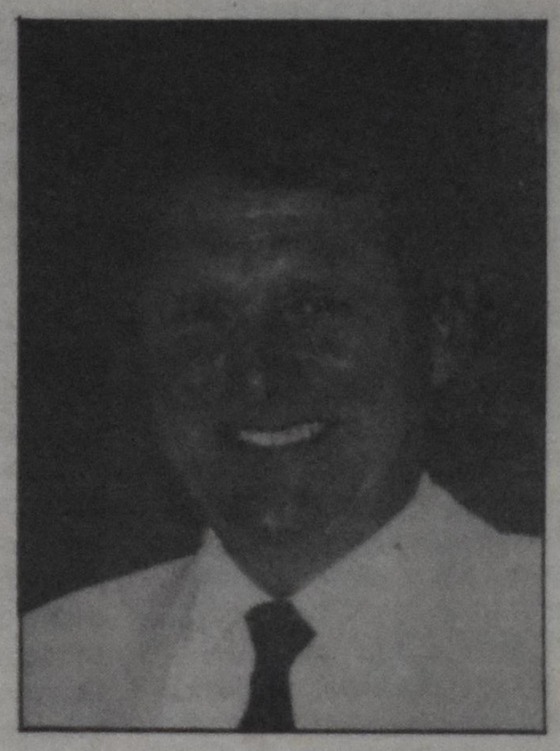

Photo: Robert VanderVennen

Dr. Pieter Potgieter tells of progressive changes in South African church.

The concern is that this be a movement from the bottom up, with meaningful unity at the grassroots level rather than a bureaucratic joining at the top. Within the new denomination there will be room for different languages and different cultural expressions of the Christian faith, says Potgieter. He is hopeful that the 1990 Synod, meeting in Bloemfontein in October, will remove all obstacles to unification.

Church offers stability amid uncertainty

Most members of Potgieter's church have come to see that major changes in church and society were needed, he says. But they also have concerns about the uncertain future ahead of them. They want a South Africa of peace, stability and order, but they have seen that chaos has often resulted from major change in other African nations. Potgieter sees the churches as a stabilizing factor amid the unrest in the country.

See **DISMANTLING** -- p. 2

Persian Gulf Crisis

Two refugees from occupied Kuwait fight over a bottle of precious water in the overflowing refugee camp on the Jordanian border. They are among 80,000 others stranded there. Canadian churches are being asked for financial help as the refugees are in desperate need of tents, food and water.

Please note:

Calvinist Contact will **NOT** publish next week. We will be back for our Sept. 28 issue.

— **Management**

In this issue:

Rev. V.M. Scott talks about caring for the elderly in Anne Hutten's coverage of his workshop . . . . . p. 10
Poetry, featuring three works by Mel Scott . . . . . pp. 10-11
Marilyn D. Brenden offers advice on ministering to church members who are drifting away . . . . . p. 12

Thinkbit

Thinking that stubborn beliefs can give us a new life is like watching a stone statue, hoping it will move.

Vernon Howard

Dismantling of apartheid supported by African church

... continued from page 1.

People and churches are keenly interested in having a voice in future change. Recently President F.W. de Klerk invited churches to give the government their views on shaping the future of the country. The response was overwhelming. As a result, De Klerk is now suggesting a five-day convention of churches to discuss the future of South Africa. The first three days are to be set aside for spiritually reaching each other through prayer, especially important in a land where different kinds of people have always kept apart. After that there will be two days for discussion of issues shaping the future of the country.

In the discussion following Potgieter's presentation, Bert Witvoet, who was also present, said that in his recent visit to South Africa he received a somewhat different picture of the role of the church. He said that Prof. Heyns, moderator of the DRC, admitted to him that the church had not taken enough leadership early enough, that it was a johnny-come-lately. In his response Potgieter accented the major changes the church has made and the risks it is taking.

Potgieter acknowledged that international sanctions against South Africa have been a factor in change, but only a secondary factor, he insists, and only in connection with other factors.

Potgieter urged the international community to affirm and positively encourage President de Klerk and the Dutch Reformed church in the major changes they are making. Continued world criticism, he asserts, undermines the progressive moves being made.

Pieter Potgieter is a systematic theologian who is dean of the Faculty of Theology at the University of the Orange Free State, Bloemfontein. He has served as pastor of three congregations, is a member of the executive of the DRC, and chairs the Student Christian Association of South Africa. He has studied at the Free University of Amsterdam as well as at the University of Stellenbosch, South Africa.

High divorce rate within police field

... continued from page 1.

Haywood says one of CFCPO's primary concerns is the effect of police work on an officer's marriage. "The divorce rate within the police field is significantly higher than the national average of 52 per cent," explains Haywood.

"We're trying to set up a counselling system, but right now we have a support system in place and we have tapes available. We try to help with the healing process that needs to take place in these broken marriages," says Haywood.

However, this year's conference in Muskoka was a chance for members to spend time in the fellowship of other Christian officers, discovering how to apply the biblical principles they believe to their policing duties. This relationship was the focus of this year's keynote speaker at the conference, assistant chief Bob Vernon of the Los Angeles Police Department. Vernon is one of the association's most prominent members.

Although Haywood says the attendance at the conference on the shores of Lake Mary did not do justice to the group's membership, he explained that it is difficult for members from across the country to afford the time and expense of the trip to Ontario. He says the CFCPO plans to move its annual meeting to other provinces in the future.

New funds to go to career counselling for young people

Alison de Groot

MONTREAL — In an effort to battle Canada's 30 per cent high school dropout rate, Marcel Danis, Minister for Youth and Fitness and Amateur Sport, announced that $7.4 million in Canadian Job Strategy funding will be used for research and development of new career counselling methods and training programs.

The program, which will last until the end of March 1993, is called "Creation and Mobilization of Counselling Resources for Youth" or CAMCRY. The Canadian Guidance and Counselling Foundation (CGCF) has been given $2 million to co-ordinate the three-year joint program. The other $5.4 million, which is being matched on a 50/50 basis with research groups, will be devoted to research and development of career counselling methods and materials and to new training programs for counsellors.

"We are calling upon universities and colleges to work collaboratively in research and development with the many partners who work with our young people," says Danis.

"Improved career counselling will help young people better realize their potential both in school and in the job market," he says, "Career counsellors will also have better resources to prepare youth for the demanding labour market of the '90s."

One objective of the program, according to a statement by the minister, is to identify and set up centres for the Advanced Development of Career Counselling. The centres will develop various tools for counsellors and youth and conduct field testing.

So far, four centres for research and testing have been created and funded including the University of Victoria in B.C., Queen's University in Ontario, Universite Laval in Quebec and Memorial University in Newfoundland. Seven individual projects have also received funding accounting for close to $4 million of the funds available.

According to the minister, 200 letters have gone out to special interest groups and universities and colleges to encourage more proposals and special attention will be given to projects that examine ways to integrate youth with disabilities, young women, aboriginal youth and visible minorities into the labour market.

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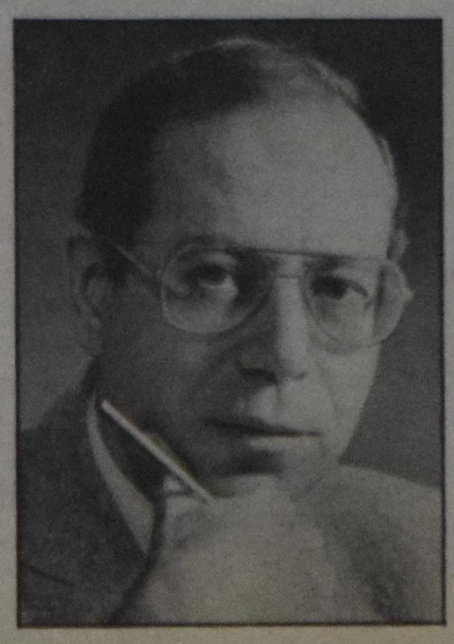


Food & Farm

Jim Romahn

Power corrupts

Sometimes we get too much power for our own good.

Several examples have surfaced in the farming and food industry this summer.

In Alberta, hog farmers face a nasty situation because, on the one hand, they control a marketing board which has both the right and the responsibility to market all the hogs farmers produce. On the other hand, there are only two significant buyers in the province — the one a packing plant that farmers own, the other a packing plant the government owns because Peter Pocklington's company, Gainers Inc., defaulted on loans. The hog farmers have too much power for their own good.

The dairy industry provides another example in Western Canada. Dairy farmers, through the clout of their marketing boards, control milk production and prices. But dairy farmers, through their co-operatives, also control dairies and creameries that dominate provincial markets. The federal Bureau of Competition Policy was, therefore, reluctant to grant these co-operatives the right to buy Palm Dairies Ltd., their main competitor.

In June, Hillsdown Holdings Plc. of England pulled off the biggest corporate merger the Canadian food-processing industry has ever seen. Hillsdown already owned Maple Leaf Mills Ltd., which it bought from Canadian Pacific Ltd. several years ago.

The Bureau of Competition Policy has ordered Hillsdown to keep the Canada Packers and Maple Leaf Mills rendering operations separate in Ontario until it has a chance to check that situation further. In other words, even Canada's pussycat, anti-combines officials are worried that Canada Packers has gained too much power for its own good.

Edging others out

In July, the Great Atlantic and Pacific Tea Company Ltd. made a deal to buy 69 Ontario supermarkets from Steinbergs. The deal will put A & P well into the Ontario lead in grocery sales. The Weston Group, with its Loblaws, Zehrs, Super Centre and Follino's supermarkets and wholesale companies, National Grocer, which franchises Red and White stores, and Willet Foods, which franchises Mr. Grocer stores, is in second. Together these two companies will sell more than 70 per cent of the groceries in Canada's biggest and richest market.

Put another way, anybody with a product to sell will either have to deal with A & P and the Weston Group, or forego an opportunity to present its products to about 70 per cent of the shoppers in the province. The people who buy for these two chains, the executives who design and implement corporate strategy, have too much power for their own good. Even if they are the fairest, most honest and scrupulous people in our society, the fact remains that their decisions will make or break particular products and companies.

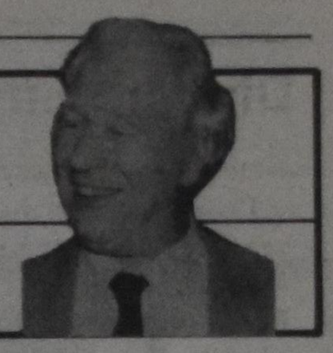
I think God warned us about precisely this situation — too much power in the hands of too few people — when he displayed his reluctance to give his people kings to rule Israel. Even David, the best of the kings, erred, and his descendants and the entire nation paid a terrible price. Much worse consequences flowed from the disobedience and evil of other kings. These kings, whom the people begged God to grant them, ended up with too much power for their own good.

With power comes the opportunity to direct and control. We who have power then have a choice — to exercise it as obedient servants of God, or to exercise it in pursuit of secular ideas, goals and ambitions. Those who deal with power and resources from the servant position often feel they have all they can handle. Those who deal with it from a secular perspective never seem to be satisfied that they have enough.

Sometimes we get too much power for our own good.

Jim Romahn is farm editor for the Kitchener-Waterloo Record.

Pressreview



Carl D. Tuyl

Summer is giving us a colourful and tasty smorgasbord of a farewell party offering us: zucchinis, tomatoes, sweet corn, peppers, late blooming petunias and an NDP government in Ontario. The country did not, however, enjoy this abundance in peace. The Mohawks and the army squared off, native people erected sympathy barricades all over the landscape, elections in Ontario and Manitoba turned into real slugfests with mudslinging as a warm-up and the Canadian Auto Workers prepared to strike against Ford.

★★★

Students of all ages went back to school, and the House of Commons will resume its sitting at the end of this month. The Minister of Indian Affairs was the most visible figure of the federal government as he tried to settle the disputes between Indians and various levels of government.

★★★

Premier Bourassa's Liberal government introduced a bill aimed at creating a commission on Quebec's political and constitutional future. Premier Bourassa tabled that bill with a lot of cautionary remarks warning against drastic constitutional changes that could jeopardize the economic security of the province. Translated into real language it meant that independence could be very expensive.

★★★

Seventy-five MP's, who acquired their seat in the House of Commons when Monsieur came to power, are now eligible for pension. If they would quit today they would receive $18,000 per year, which ain't a bad reward for six years of service.

★★★

The Globe and Mail enriches us with headlines from this week's supermarket tabloids: "Unborn baby is found growing in woman's foot" (*Sun*), "Madonna to become a nun" (*News Extra*), "Most American cars can be stolen by a 7 year old" (*National Enquirer*), "Telling lies makes teeth fall out" (*Sun*). If that last headline told the truth we would be making our way to work through mountains of teeth.

★★★

Newfoundland is expecting. The increase in world oil prices might just be the thing to get the Hibernia field started. Shortly after Parliament resumes on Sept. 24 Bill C-44, which authorizes the government to give $1 billion in grants and $1.7 billion in loan guarantees, is expected to sail through final reading.

★★★

Canada is having a record wheat crop this year. Perhaps this will be the year in which our grain farmers can recover some of the huge losses of the last few years. They deserve it. There will be international demand for wheat and, of course, international competition for the markets. Europe still subsidizes farmers quite heavily.

★★★

The shelves of bakery stores in Moscow are empty. Perestroika not only failed to get toilet paper and toothpicks in the stores, it now fails to feed the citizens of Russia's capital. Mr. Gorbachev blames the farmers. Small wonder that Soviet military wives staged a two-day demonstration in East Germany to protest their impending transfer back to Mother Russia. The West Germans always eager to make their Mark have contracted to build thousands of new military housing units in the Soviet Union.

★★★

Asian refugees from Kuwait and Iraq continue to pour into Jordan's desert refugee camps at the rate of 10,000 every 24 hours. They suffer from shortages of food and water and blistering temperatures. Jordan has appealed to the nations of the world for assistance in meeting the needs of these refugees.

★★★

Mr Baker, the U.S. Secretary of State, told the American Congress that the Administration intends to maintain a long-term military presence in the Persian Gulf even if Iraq agrees to withdraw from Kuwait. That is going to be a costly affair. President Bush, anxious to make friends and influence people in the Mid-east announced a proposal to forgive the $7 billion that Egypt owes the United States in exchange for military aid.

★★★

The *New York Times* records an astute political analysis from Michigan's Lieutenant Governor Martha Griffiths. She said: "The biggest problem in politics is that you help some (unprintable) get what he wants and then he throws you out of the train." Life, and surely politics, ain't fair Martha!

★★★

East is east and West is west and never the twain shall meet. Not only does the coming reunification of Germany fly in the face of that old adage, now Prime Ministers of both North Korea and South Korea have begun a series of talks that could lead to reconciliation of those two bitter enemies.

★★★

King Fahd of Saudi Arabia has ordered the expansion of the country's armed forces, and His Majesty also called for wider participation of women in the labour force.

★★★

There was a significant event in Washington last week. That city saw the "First World Congress on the Health Significance of Garlic and Garlic Constituents." It was a smelly gathering, and at least one of the participants must have remembered those old *Calvinist Contact* ads which declared that garlic was good for you.

★★★

Most of the world's airlines, including the Canadian companies, will increase fares on international routes by about seven or eight per cent in the beginning of next month. Add to that the coming GST and your visit to Aunt Katrina in the old country will cost a lot more.

★★★

In conclusion some jewels from Colombo's Canadians taken from a York University Sociology examination:

The reason I have resorted to writing in pencil is so as I can correct some of my many spelling errors. Bare with me.

Ideally, universities should be set in a free environment in order that students, with the aid of faculty, may pursue their own interest in abstaining an education.

Women who go to work are masculated.

Which reminds me of the very first Men's society meeting I ever attended. The topic of discussion was: Should women work?

Carl Tuyl, retired from the pastorate of First Christian Reformed Church, Kingston, Ont., just began a part-time position as the CRC's chaplaincy co-ordinator in Canada.

Peter & Marja can be found on page 15.

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Editorial

Not the Bible alone

Many "concerned members of the Christian Reformed Church" are angry and sad that other CRC members do not use "the Bible alone" as their means to decide sensitive issues like the role of women in the church, creation and evolution, and homosexuality.

They are concerned, as Rev. Richard Stienstra once put it, that "a number of our leaders ... approach the revelation of the Bible with the idea that our contemporary society in its practices, morals, and science contributes significantly to how we should read these writings of the past."

Such concern is wrong, it seems to me, because it assumes that when we pick up and read the Bible we can leave behind who we are and what we have learned from our experience and study. It assumes that we can and must understand the Bible in a vacuum.

Reformed church members ought to know that such a view is wrong from their reading of Article 2 of the *Belgic Confession.* There we as Reformed churches confess that we know God and his ways by two means, not one. There we say that we know God first "by the creation, preservation and government of the universe" which is like a "beautiful book in which all creatures great and small are as letters that make us ponder the invisible things of God." Secondly, "He makes himself known to us more openly by his holy and divine Word."

We can trust God's revelation to us by both means. That's why Reformed churches affirm both "general revelation" and "special revelation."

But the Christian Reformed Church's "concerned members" seem uncomfortable with God's "beautiful book" which we refer to as general revelation. As we go about trying to solve today's perplexing issues, they do not want us to "read" that book in the form of our experience, knowledge of science, or lessons of history. "The Bible alone" is their rallying cry.

Selective reaffirmation

"Concerned members" love Articles 3-7 of the *Belgic Confession* which deal with the source, authority and sufficiency of Scripture. Some of them are holding a two-day meeting in Ontario in September specifically focusing on these articles. But they pointedly leave out Article 2, ignoring it altogether. Last year a number of overtures were sent to the Christian Reformed synod about the creation-evolution issue, including one from Classis Alberta South, asking the church to reaffirm Articles 3-7. I have the impression they didn't want to reaffirm *all* of what the confession says about Scripture.

When we read the Bible to see what it teaches us on a certain subject it is impossible for our conclusions not to be influenced by what we know and the kind of people we are. For example, modern knowledge about the solar system has changed the church's interpretation of Psalm 93:1: "The world is firmly established; it cannot be moved." Knowledge of ancient Near Eastern history affects our understanding of early biblical history. And so on.

For decades, in my work in science and Christian higher education, I have argued against the notion of "neutral facts," against the idea of "value-free science," which goes by the name of positivism. I consider false the idea that a person's presuppositions do not enter into the doing of science and the conclusions a scientist reaches.

But now I find the same value-free, positivist ideas right in the church! I hear my fellow Christians say that in our study of the Bible we must set aside our individuality, our experience, our knowledge of history and science — in short, our knowledge of general revelation. "The Bible alone," they say.

It is in the light of who we are and what we know that each of us understands the Bible and its teachings. We should not minimize or deny that personal element in studying the Bible, any more than in studying science.

Acknowledge your bias

If we don't know that we bring our own personal input to Bible study we won't understand how our conclusions are affected by our own input. We will be servants of our hidden attitudes. We will be baffled by the fact that the conclusions we reach are different from those reached by other godly Christians. It is important that each of us be as open as we can about which personal attitudes and knowledge we bring to our Bible study.

If we don't, we may conclude that the others don't really believe the Bible, as is now being said too often. People who think that they can study the Bible unaffected by their own values often believe that the Bible does not need interpretation, that all honest people will understand its "plain teaching" in the same way. They fail to see how they have arrived at the "plain teaching" on the basis of their own unacknowledged convictions.

Authoritarian people want the Bible to stand "over" knowledge we get from other sources. "The plain teaching of the Bible" requires us to change our current understanding of things to fit the Bible, they say. Indeed, Scripture will often judge our current knowledge. But neither the Bible nor the *Belgic Confession* places one over the other. Both "books" need to be read together and discussed communally.

Let us sing together, "This is my Father's world; he shines in all that's fair. In the rustling grass I hear him pass — he speaks to me everywhere."

Robert VanderVennen

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

Tears in church

She was in the midst of professing her faith publicly before the whole congregation when the tears began to flow. As she thanked her loving parents, her voice broke and her hand went up to wipe the tears obscuring her vision. We waited and marvelled that a profession of faith could stir emotions so powerfully in the young. I did not look around to see whether there were tears flowing elsewhere but as she sat down and hugged her brother with tears in abundance, I did wonder "Why don't we all stop at this moment to blow our noses, hug our neighbours, sing hallelujah?" The wonderment must have been evident on others' faces as well, because we did end up singing a rousing rendition of "Father, I adore thee."

Emotional expressions are generally only accepted in very controlled forms in the church service, and in some ways, that is unfortunate. I know of a minister who can preach with such fervour that one is swept by the words and the images into moments of wanting desperately to simply wail with grief. Yet we sit there and watch him struggle to continue while tears trickle discretely down our own noses.

Why can't we, at such moments, simply have him say: "Excuse me, let's all have a good cry for a minute and then we can get on with the message?" And why can't we at such moments of a "good cry" not cling to those immediately around us for a shared wail?

If crying were allowed to become more publicly acceptable, it might also become more generally cathartic or "a release of pentup emotions." What was evident in the church experience I described earlier is that when crying can be done on someone's shoulder, it is brief and uplifting. Smiles radiated through the young woman's tears within a few moments of her brother's touch.

"Cry, and you cry alone" cannot be the slogan for the church where we profess the communion of saints. Isn't the shared experience what a church service is all about?: brothers and sisters meeting together to hear and feel and react to God's words — to wail, shout, and laugh with abandon; to hug, to allow God to control rather than ourselves.

I can already hear people's reactions to the idea of crying together in church: "That's ridiculous! She's advocating 'touchy-feely' group sessions rather than the 'solid meat' of the Word." But solid meat needs to be consumed slowly to mingle with the digestive juices of our emotions before it can enrich and change us so we know that God's shoulder is always there for support.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College, Edmonton.

Letters

Differs on what is humourous, what is not

Is there some remote possibility of "Press Review" being discontinued from C.C.? I have come to detest it. For one thing, almost everyone has a radio, TV and daily newspaper. I would like to see a page of religious news instead. Please consider it!

The flippant, disrespectful style of Rev. Tuyl has frequently offended me. The last straw was his sarcastic remark in the August 24 issue when he referred to our [sic] native land as the "land of pickled herring, dog poop and American-owned Van Houten's chocolate."

Peter Tensen
Brantford, Ont.

Sorry, Tuyl stays! We all need people and writers in our lives who help us (especially those of us who are Dutch and Reformed) take ourselves a little less seriously. Carl Tuyl is one of those, in our opinion — and, as such, is a valuable commodity.

Regarding your native land [the Netherlands]: I hear my native land (the U.S.) maligned frequently; but if what I hear is true, my best recourse is to laugh (or cry, as is sometimes necessary) and agree with it.
Ed.

Short story character commends story's author

It was a delightful treat to take a walk down memory lane with Annita Maat in [the short story] "Number Four Twenty-Seven" (C.C. July 27). Her recollections had me laughing in no time, and caused a flood of other memories to surface as well.

Annita's talent for writing and her capable use of "big" words has not diminished over the years, and I think her vivid imagination has not suffered either!

"Corrine"
otherwise known as
Chris Vanderkooy (Vander Boom)
Ancaster, Ont.

War-time memories evoked by story of Jewish boy's death

Thank you for publishing Lothar's story (C.C. Aug. 17). He was one of my most memorable patients, whom I came to love so much during my years of nursing.

I thought you might like to know that I received a few very kind remarks about this story from my fellow countrywomen. (Mostly women respond to my writing). So many people have memories about that time.

Lini R. Grol
Fonthill, Ont.

Quotes and anecdotes

Musical nappies

A chain of French boutiques named Citrouille (that's pumpkin in English) recently came out with a battery-operated, moisture-sensitive device which is designed to be placed in babies' diapers. When the baby wets the diapers, the device plays, "When the Saints Go Marching In." When the offending wet diaper is removed, the music stops.

"One laugh of a child will make the holiest day more sacred still."
— Robert G. Ingersoll

Terrifying typos

The seminar topic, advertised on a poster at Dublin Street United, in Guelph, Ont., promised to be uplifting, dealing with, "The Blossoming of Women's Roll in the Church." And from Presteign United, in Toronto, a correspondent reports that its minister, Rev. George James, while working on a paper describing the Confessing our Faith theme at General Council, found, while reading one of his re-typed manuscripts, that the Council was to "focus on the awesome mess and mystery of God."

"If only God would give me some clear sign! Like making a large deposit in my name at a Swiss bank."
— Woody Allen

Sign of the times

This hand-lettered sign was spotted in the window of a farm equipment dealer in Bridgewater, South Dakota: "For Sale: Tractor, no seat, no steering wheel, for farmer who lost his butt and doesn't know which way to turn."

"One can no more go to God alone than go to the Pole alone."
— Annie Dillard

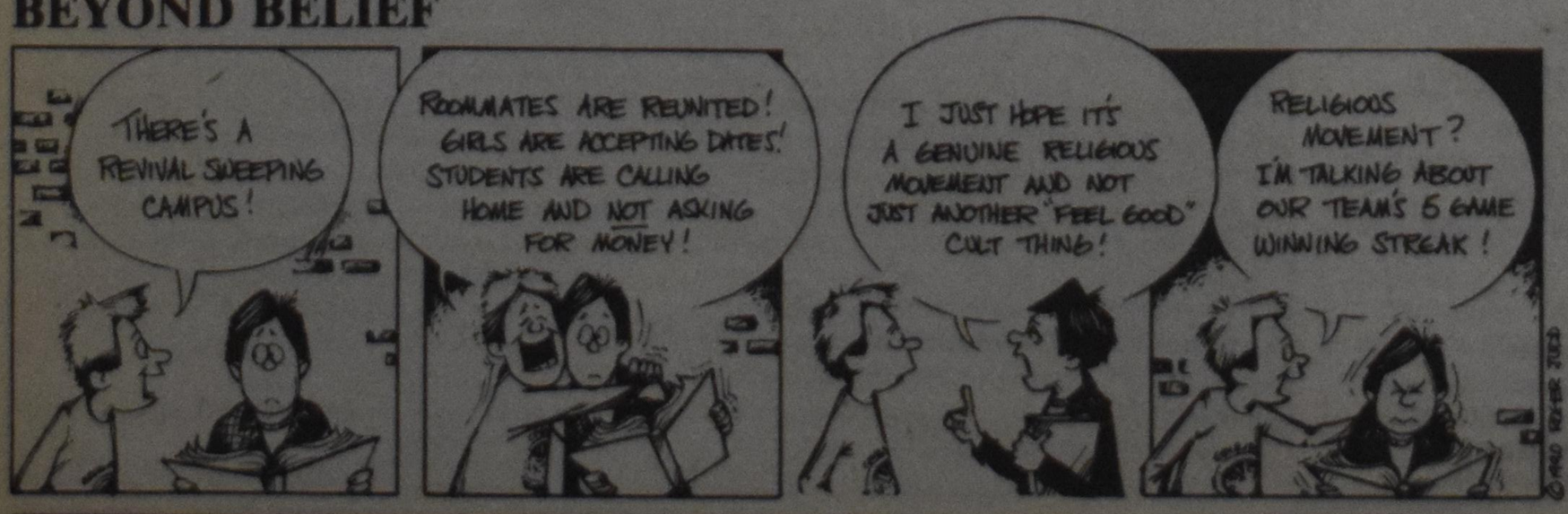
Nominee: human

From the minutes of the executive of Toronto's Don Valley Presbytery, a candidate for Freudian-slip-of-the-year: "Nominations for President Designate of Conference should be submitted soon also with biological data."

"Honesty is the first chapter of the book of wisdom."
— Thomas Jefferson

Compiled by Mike Milne, courtesy of the United Church Observer.

BEYOND BELIEF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I JUST HOPE IT'S A GENUINE RELIGIOUS MOVEMENT AND NOT JUST ANOTHER "FEEL GOOD" CULT THING!
RELIGIOUS MOVEMENT? I'M TALKING ABOUT OUR TEAM'S 5 GAME WINNING STREAK!

Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.

Profile

Czechoslovakian priest still leading a fight

PRAGUE, Czechoslovakia (NNI) — On a cool November day last year, half-a-million Czechs flocked to Letna Field in Prague to show their support for negotiations between the pro-democracy Civic Forum and communist leaders. The Revolution still hung in the balance. The communists were clinging to power. The whole atmosphere was tense and threatening.

Moderating for the Forum was a burly but handsome young worker with a shock of black hair. Little known except within the dissident circles from which he had risen to the forefront during the events of the last few days, he always appeared at the side of dissident writer Vaclav Havel.

With great care he prepared the crowd to listen to two high-ranking police officers. They had come to acknowledge police responsibility for the brutality against the students at the crucial Nov. 17 demonstration; and they had come to express their sorrow, they said. They might have been lynched, but Havel's associate defused the tension, and with great skill and charisma led the crowd in reciting the Lord's Prayer.

The young man has since faded from the spotlight, turned away from a dazzling political career, and now lives in the depressingly run-down parish of St. Gabriel's in Prague. After a decade of cleaning metro toilets, stoking furnaces and working as a hospital orderly, Vaclav Maly — Catholic priest — now oversees the small congregation, fulfilling a long-time dream to serve in a parish once again.

Ordained in 1976, his parish work came to a premature end after joining several hundred people in signing Charter 77 in 1977, a human rights manifesto which later identified all adherents as Chartists. Two years later, Maly's cleric's licence was revoked and he spent seven months in prison for his involvement with the Charter's Committee for the Defense of the Unjustly Persecuted (VONS).

Charter 77 succeeded in bringing together people from previously polarized sectors of society: artists and writers, rock musicians, Catholics, Protestants and genuine Marxists. It was in this milieu that naturally skeptical and secularized Czechs like Vaclav Havel formed deep friendships with Christians like Maly.

But authorities regarded Maly rather differently. To them he was a turbulent and outspoken Catholic priest. They interrogated him some 200 times; he was kept under constant surveillance; they broke his nose and jaw; and they threatened him with death. They tried unsuccessfully to force him into exile.

He became an even greater enemy of the state when he succeeded in convincing the naturally cautious and conservative Cardinal Frantisek Tomasek, now 90, of the inseparability of human and religious rights. Tomasek then assumed a vital role as spokesman not only for his besieged church, but for the entire nation. For his part, Maly prepared for martyrdom. But that sacrifice was never required.

After last year's "Velvet Revolution," a meteoric rise in the church was foretold for Maly — a plum parish, a bishopric, a cardinal's hat. But Maly chose a small, once insignificant parish, in the heart of Prague. His radical openmindedness would not fit easily into the Catholic establishment. By choice he identifies with those who are alienated from the church and those who live on the fringes of society.

Today, the masses Maly presides over in St. Gabriel's are filled to capacity. There is a lightness, a joy, a radiance in his voice as he preaches, chats with the children, and recites the liturgy. On Thursday afternoons, young people crowd the church for a special mass, and Maly speaks to them without notes. And then, according to parish assistant Market Panyova, Maly opens the floor up to a barrage of questions, the youth often mixing religious with political soul-searching.

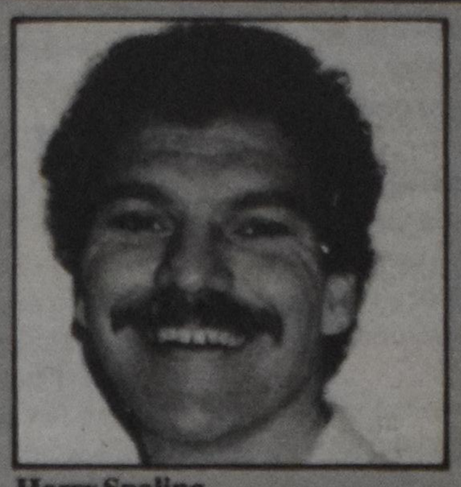
"They aren't protest groups," Maly insisted, in an interview, "they are motivated by a genuine thirst for authentic values, faith, meaning to life. Life was so grey for them under communism. There was no love in communist society. They need to learn that love and respect are the basis of Christian morals and ethics."

There are also new opportunities. "We can say mass in prisons," Maly said, "though not on a regular basis." And there are tremendous needs for monks, nuns, professionally-trained clergy and lay workers, to work "in specialized fields hitherto barred to the church, [such as] hospitals, prisons, charitable work and so on. We haven't got properly educated theological lectures for our two new seminaries. We need scholarships funded from the West," Maly said.

Pausing slightly, Maly said with conviction, "We weren't prepared for our new situation. It all happened so suddenly. We don't have the resources to cope with it.

"It will take years to eradicate the attitude of acquiescence which has become ingrained in ordinary people. I feel the churches should concentrate on fostering attitudes of personal responsibility and integrity — as [Vaclav] Havel urges us to do — rather than on purely ecclesiastical matters.

"There are so many quite simple things which people could do better, more enthusiastically. There's a temptation to go back to our old forms of church life. That's impossible. We live in such a deeply-secularized society. We must offer the gospel message gently and seek new methods of presentation," Maly concluded.



Harry Spaling

Earthtenders

Our place and task in the environment

CFCs: chemical sky wars

We usually think of the environment in a horizontal dimension, focusing on the earth's land and water surface. Equally important is the vertical environment with its multi-layered zones of atmospheric gases and water vapour which provide the delicate range of temperature and moisture needed to sustain life.

One important component of the atmosphere is the 20 km-thick ozone layer which protects human, animal and plant life from the damaging rays of ultraviolet radiation. Scientists estimate that even a one per cent reduction in the ozone layer could increase the incidence of skin cancer by four per cent.

The ozone layer is getting thinner. Since 1975 it has decreased three to five per cent over Canada. Over the Antarctica, in the spring of 1986, scientists discovered a "hole," the size of the United States, with ozone levels reduced by about 40 per cent. A possible second "hole" is being studied over the Canadian Arctic.

Depletion of the ozone layer is related to a group of manufactured gases called chlorofluorocarbons or CFCs. Released through aerosol sprays and foam production and as a coolant in refrigerators and air conditioners, CFCs ultimately find their way into the upper atmosphere where they react chemically to destroy ozone.

Centuries of damage

CFCs are stable compounds, some with a lifetime of more than 100 years. This means that, even if all releases into the environment were halted today, CFCs would continue to damage the ozone layer for more than a century. Rather than halting or even slowing down the rate of release, CFCs are being added to the atmosphere at a rate of five per cent per year.

Not only do CFCs damage the ozone layer, letting more ultraviolet radiation reach the earth's surface, they also contribute to global warming through the greenhouse effect. Global warming is commonly associated with emissions of carbon dioxide, but CFCs have a longer lifetime and a much higher radiating efficiency than carbon dioxide.

One CFC, known as CFC-12, is 6,200 times more efficient in trapping heat than carbon dioxide and has a lifetime of 110 years compared to 40 years for carbon dioxide. CFC-11 is 4,700 times as efficient and has a lifetime of 75 years. Even though they only make up a fraction of all the greenhouse gases, the CFC contribution to anticipated global warming is about 24 per cent.

To control CFCs, the federal government began to ban their use in aerosol sprays in 1980. By 1988 most sprays in Canada were CFC-free. Similar gains have been made in CFC-based foam manufacturing, especially food packaging, but most industrial packaging and foam insulation continue to be made using a CFC-based process. One innovative alternative currently being marketed with growing success is the use of "popped" popcorn in place of the styrofoam chips used in packaging.

'Chemical dependency' only slightly waning

Under Ontario's Environmental Protection Act, CFCs have been banned in all aerosols since July 1, 1990. One year later, all CFCs will have to be captured and recycled during the maintenance and servicing of automobile air conditioners and truck and rail refrigeration units. By 1993, all CFCs will be banned in the manufacture of foam products.

An historic international agreement in 1987, known as the Montreal Protocol, committed 24 countries, including Canada, to reduce the use of CFCs by 50 per cent by 1999. This agreement includes import and export restrictions on trading goods containing or manufactured with CFCs. In 1989, 82 countries signed the Helsinki agreement which called for the complete elimination of five of the worst ozone-depleting compounds by 1999.

The CFC story is symbolic of a lifestyle rooted in chemical dependency. Such a lifestyle provides a mere decade or two of convenience but causes havoc in the atmosphere for a century or more. We are all compelled to re-examine our modern living and consumer habits in terms of the long-term toll that such a lifestyle extracts from creation. A lifestyle rooted in creational stewardship is bound to preserve the integrity and praise-worthiness of creation much longer than the self-serving lifestyle of contemporary society.

Harry Spaling is a doctoral candidate in geography at Guelph University, Guelph, Ont.

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Education minister visits The King's College

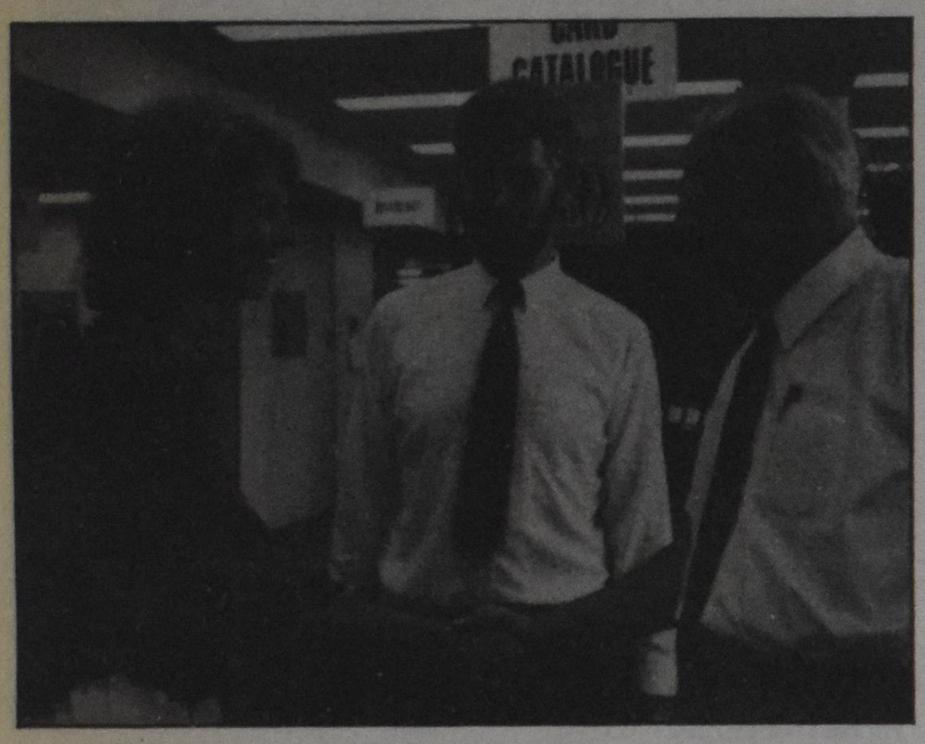

Photo: Courtesy Nancy Olthuis

President Henk Van Andel of The King's College (centre) introduced Advanced Education Minister John Gogo to librarian Simona Maaskant.

C.C. staff

EDMONTON — Advanced Education Minister John Gogo was impressed with the highly-qualified faculty of The King's College (TKC) and the well-maintained facilities that he saw on his recent visit. He came with two of his staff members as part of a tour to assess the needs of Alberta's 27 colleges and universities.

Academic Vice-President Keith Ward pointed out to Minister Gogo that Christian scholars often look for a place to teach where their faith is valued. This will lead them to positions which may not have the prestige or high salaries they could get at a university. A result is that TKC has a faculty of which 85 per cent of the members have doctorates.

President Henk Van Andel explained the college's mission statement, goals, method of governance and academic program. He accented the growth in enrolment since the college received a charter for the Bachelor of Arts degree in 1987.

Gogo was impressed with the fact that, at present, 60 per cent of TKC's graduates continue their education toward graduate and professional degrees.

John Rhebergen, administrative vice-president of the college, showed Minister Gogo the plans for the new college campus and told him about the fundraising campaign to raise half of the $13 million needed for the first phase of campus construction. Rhebergen also pointed out that the new campus will make all the more imperative a higher level of government funding for the college.

In the afternoon, Gogo met with representatives of the board of governors and the senate. They gave him a good picture of the dedication of the college's supporting community, a community that contributes money, prayer and volunteer service.

In his closing comments, President Van Andel thanked the minister for the support received from the government and affirmed that the college ultimately trusts in the Lord for its well-being.

— from a release by Nancy Olthuis.

Well-known rocker produces album for Christian group

SANTA ANA, Calif. — British rock musician, Rick Wakeman, keyboardist with Yes and more recently with Anderson, Bruford, Howe and Wakeman, has produced a benefit album for an organization called ASSIST (Aid to Special Saints in Strategic Times.)

The album features more than an hour of his original music with Scripture portions, including The Creation, The Battle of Jericho, The Ten Commandments, The Betrayal of Jesus and the whole of John, Chapter One, read by his wife, British actress and singer Nina Carter.

The album was produced because of his long-standing friendship with Dan Wooding, a British journalist now living in southern California, who founded ASSIST, a group which links churches in the Free World with those in restricted countries in what he calls a Sister Church program.

The recording has now been completed and is being released on CD and cassette by ASAPH Records, Santa Ana, Calif. All profits from the release will go to ASSIST, which now has offices in Australia, Canada, England and Pasadena, Calif.

"Because it is in the spirit of all that ASAPH Records stands for, we are delighted to be able to release this unique album. Not only is it because Rick is such an accomplished musician and brother in the Lord, but also because we want to stand with ASSIST and their vision to aid churches around the world" said Lewis McVay, director of ASAPH Records.

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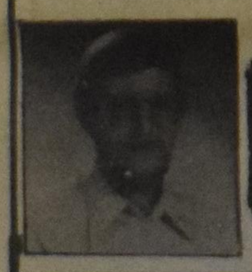

MEDIA SCAN

Henry Knoop

Arsenio Hall

For a while there this summer my son got into the habit of watching "Arsenio Hall" weekday evenings from 10 to 11. Arsenio Hall is a black talk show host currently riding a wave of popularity like Johnny Carson once enjoyed. I don't know for sure just how far his popularity spreads, but I do know he's watched by a lot of high school students if comments in my classes are any indication.

I'm not a big fan of talk shows, as you might have gathered from previous columns. I've come across very few shows over the years with any kind of intellectual quality; most of them are more interested in trying to be entertaining, resulting in some pretty banal conversation.

So, I admit, I was fairly prejudiced when I too started watching Arsenio this summer with my son. I was hopeful that perhaps his show might be different. Unfortunately, it isn't.

Arsenio Hall is an actor by trade and he "performs" nicely as a talk show host. He wears different styles of clothing on different evenings, he "plays" for his live studio audience, giving them what they want, and carefully crafts his hour-long program around three or four high-interest guests. The guests are invariably other actors sharing their recent film experiences and plugging their latest releases, complete with short clips, or they are musicians who perform a number or two for the audience. For variety, a sports star or comedian are thrown in now and then.

Calculated ego stroking

By so doing, "Arsenio Hall" becomes a hybrid between a genuine interview show and a variety program. Its commercial format provides a framework ideally suited for the television audience: a series of vignettes each teasingly arranged to lead into the next. Although Arsenio himself has a lot of appeal with his audience — his slightly eccentric character, his amusing comments and his "star status," the popularity of his show is probably due to his selection of guests. In the half-dozen or so programs I've seen, such celebrities as Billy Idol, Harrison Ford, Steve Martin, Mel Gibson, Arnold Schwartznegger, Martina Navrativola and Zina Garrison have all appeared.

Celebrities aren't stupid — they know Arsenio's show is a hot ticket these days. Appearing on his program keeps their profile up-front before millions of TV viewers, which is important for maintaining star status. Unfortunately, what we really end up with is a celebrity mutual admiration society. You stroke my back and I'll stroke yours. This is a carefully padded sell for the audience.

I'm happy to report, however, that summer is now over and my son has gotten over his Arsenio Hall habit. Oh, he (and I) might still watch a bit of it now and then, but school has started — there are better things to do.

Besides, aren't *The National* and *The Journal* on between 10 and 11?

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

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Church

Marian Van Til, page editor

U.S.-Vietnam talks are good news for Cambodian church

STEWARTVILLE, Minnesota (CCS) — Negotiations which began August 6, 1990, between the U.S. and Vietnam over the future of Cambodia may be good news for the Cambodian church.

Newly legalized this year after 15 years of communist rule, the church fears the "window of opportunity" for Western assistance may slam shut as the country's civil war worsens. However, now there is a small hope the talks might bring positive change.

"The negotiations may mean that the U.S. will become more directly involved in humanitarian assistance to the Cambodian people," said Joe Kong, chairperson of Cambodia Christian Services (CCS), an umbrella group co-ordinating efforts of organizations concerned with the country.

"At the very least it will open the door for more Christian ministries and relief agencies to come into the country," Kong said.

Western relief agency sources inside Cambodia report that Khmer Rouge communist rebels are making advances on the capital city, Kong said. Government officials have ordered Western agencies to work only in Pnomh Penh. More than 120,000 refugees have flooded around the city, in "squatter" conditions, driven out of their homes in the provinces.

Kong compared the current situation to 1975 when Pnomh Penh's population swelled to twice its size as refugees fled before the advancing Khmer Rouge. At that time, Kong noted, missionaries and relief agencies poured into the city as well.

Time to act quickly

"The needs of the Cambodian Christians are more urgent now than ever before," Kong said. "It is time for Western Christian agencies in North America, Europe and Australia to act quickly and become involved in Cambodia."

Kong said CCS was formed specifically to assist any agencies interested in working in the country — to rebuild the country and to strengthen the church inside. The organization, which now includes 11 agency members, was initiated at the Lausanne Conference on World Evangelization in Manila, Philippines, in the summer of 1989.

Kong said Christians in Cambodia can well remember the Khmer Rouge's bloody reign of terror from 1975 to 1978 that turned the country into the Killing Fields and left over a million dead. Religion was abolished and all churches were closed or destroyed.

Fifteen years later, in April of this year, the Vietnam-backed Cambodian government officially recognized Christianity once again and granted the Christians permission to reopen churches in Pnomh Penh.

However, far-flung provincial house churches in Cambodia face the greatest threat from Khmer Rouge soldiers who have taken over large sections of the countryside.

The Khmer Rouge gains prompted U.S. Secretary of State James Baker on July 18 to rescind U.S. recognition of the resistance coalition — which includes the Khmer Rouge — and to announce plans to negotiate with Vietnam over Cambodia's precarious futue.

Kong is calling Christians around the world to join the church inside in an all night of prayer Sept. 21, 1990, for peace and for opportunities to spread the gospel in these times.

Western initiatives frustrating Eastern European churches

GRAND RAPIDS, Mich. (REC) — Churches in Eastern Europe are being bombarded by hundreds of initiatives from Western churches. A two-week tour of six Eastern European countries by leaders of the World Evangelical Federation said church leaders are frustrated at their inability to assess these initiatives. David Howard, WEF international director, said the most urgent needs at this time are adequate training for pastors and lay leaders and solid Christian literature.

Among the problems found by the WEF team were a need to handle newly-acquired freedoms, a developing generation-gap, and a reaction against the forced integration of different churches in the old order. Younger leaders are challenging their elders, charging them with complacency under Marxist regimes. Some denominations are seeking to re-establish themselves, looking for breathing space, even while acknowledging the need for national co-operation.

Reformed Church of America says homosexual practice 'contrary to Scripture'

GRAND RAPIDS, Mich. (REC) — The 1990 General Synod of the Reformed Church of America approved a definite policy statement calling homosexual activity "contrary to Scripture" while "encouraging love and sensitivity toward such persons."

The matter arose because of a resolution adopted last year to "create a climate of acceptance within the church" for all people. It included among groups commonly discriminated against those groups defined by "sexual orientation," a code word for homosexuals. A classis of the church asked that this phrase be eliminated.

The synod decided that the entire list of groups be eliminated. It adopted the policy statement and directed its theological commission to study the matter for the next two years.

Canadian delegates pushed hard for a policy statement. The RCA has recently received several congregations from the United Church of Canada which have left that church because of its decision to allow homosexuals to be ordained. Delegates felt that a clear witness was needed.

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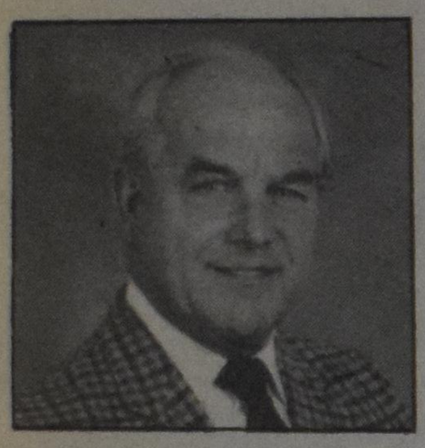

Canadian Church Scene

Jacob Kuntz

Needed: a Christian Publishing House

In *Christian Week* of May 29 we found an editorial, written by associate editor Doug Koop. In it he deals with the need for a Christian Canadian Publishing House. We have many evangelical authors in Canada, but they often depend on U.S. and British publishers. We don't have a publishing house "where a broad cross-section of evangelicals are comfortable to see their books published, and which makes the necessary promotional efforts to ensure that the intended readers are aware of new books and given good opportunities to buy them." We quote:

"A quick look at the shelves of a Christian bookstore in any Canadian centre is enough to demonstrate that U.S. writers and publishers dominate the Canadian markets. Even our best-known authors are familiar largely because their books have been published and promoted by American companies.

Should this concern us? If the Canadian public has access to a wide variety of Christian reading materials, what does it matter where or by whom they are produced? Why might we think it's important to have a strong Christian capability in Canada?

"Part of the answer to these questions is that writing that emerges from a particular cultural setting is more likely to be pertinent to those within it. We help ourselves when we can identify people who can write directly to the Canadian situation and provide a platform for those whose works merit a wider reading. But unless Canadian authors tailor their writing to appeal to the broader bi-national market, it isn't easy for them to be published by Americans. Canada, after all, accounts for only seven or eight per cent of North American book sales.

"The absence of a Canadian publishing house that evangelicals agree represents them is an obstacle that we should perhaps be working more intentionally to overcome. Problems assorted with such a venture are many. Vast distances between our population centres pose a distribution and communications challenge. Religion is not a priority on our cultural agenda. The vagaries of the market place are enough to scare away most entrepreneurs. Moreover, the evangelical community is minuscule and often divided as well.

"Surmounting these difficulties will require a strong sense of vision and a group or individual motivated to put forward the extraordinary effort to see that it comes about. One starting place would be for writers, publishers, editors, academics and distributors to come together to talk about it. They could discuss marketing connections and promotional schemes. They could consider what would be the most effective area to focus their first efforts.

"A visionary group could discover and evaluate creative models of smaller publishing houses that produce top-quality work on limited budgets and which appeal to narrowly defined markets. It would be most encouraging to see this kind of leadership emerge."

Priorities

A decision will be taken by the International Olympic Committee deciding which city will host the 1996 Summer Olympics. Toronto is one of the six cities that are competing for the honour. The *Catholic Register* of June 23 has a word of warning in connection with these games. What are our priorities?

"If Toronto wins the right to stage the games, the cameras of the world will be on the city which likes to call itself 'worldclass.' Visitors from all over the world will assemble in Toronto. The whole business will generate television revenues, tourist dollars and raise our national profile.

"But there will be a price to pay if the games are held there. At least three Olympic structures will have to be built at about $200 million (ironically, Toronto's new $600 million Sky Dome is unsuitable for a number of events). There will be the cost of providing an army of security guards to prevent terrorists from making the games a platform for their statements. The price tag will be hundreds of millions of dollars.

"Millions are now being spent to convince the IOC that Toronto is the place to hold the games.

"If public funds are available to host the Olympics, money is also clearly available to provide adequate food and housing for the people of Canada, assist refugees and maintain our health systems.

"At present, an estimated 20,000 people are termed 'homeless' in Toronto. About 60,000 people a month in the city receive food hampers, through programs supported by the Daily Bread Food Bank. Another 20,000 make use of the food banks' emergency meal programs.

"Let's get our priorities straight. Our governments have to find a way of allowing all people in Canada to live decent lives. This may mean a new social housing policy. It will mean re-ordering government spending. It will mean putting our own house in order before taking on the world.

"If Toronto is given the Olympic go-ahead in September, programs to protect the most vulnerable among us must be given an immediate green light. Food and housing programs, in particular, must be closely monitored to see that concrete goals are set and met.

"The founder of the modern Olympics, Pierre de Coubertin, said about the games: 'The important thing is not to win, but to take part.'

"We might add: 'Take part — when our own house is in order.'"

Are Christians stingy?

In the *Mennonite Brethren Herald* of June 15, Dr. John Redekop tells of a waitress who did not like to work the Sunday shift. Why not? Well, "Sunday noon you get the church crowd, and they're the stingiest tippers of all." (Please keep in mind that Mennonites, as a rule, see nothing wrong in having their Sunday meal in a restaurant). That remark led Dr. Redekop to an article entitled "Driving tough bargains." These are some of the things he had to say (and we do well to listen!):

"I recalled other waitresses, Christian as well as non-Christian, saying the same thing. Many of us have a poor reputation in the restaurant industry. We're not the most desirable clientele.

"But that's not all. Talk to some car salespeople, especially in areas with a high percentage of Mennonites in the population. Some have told me that Mennonites drive the toughest bargains. More than a few will haggle and dicker persistently to save just a little more.

"A similar situation prevails at the farmers' market, at least in some places. Some obviously well-off Christians, having parked their expensive cars, will haggle for a 50-cent reduction on a half-bushel of apples, some wood-craft item or some homebaking. The beleaguered vendors, trying to earn a few dollars, become frustrated.

"One can also observe such attitudes at garage and yard sales. I've observed the dynamics. Some Christians well-known in the community will haggle the most. Whatever the marked price, they offer less. They are doggedly determined to get it lowered one more dollar.

"How we spend our money sends important signals. A profound hesitancy to part with our funds creates lasting impressions. What messages have we been communicating? Have we enhanced or weakened our Christian testimony?

"May the time come when waitresses will eagerly vie for the Sunday noon shift because they know that the friendly, noncomplaining and generous church crowd will be out in large numbers.

"May the time come when car salespeople say, 'I'd like to deal with that couple. They're Christians, and, therefore, I know that their word is good and they won't haggle and bargain endlessly.'

"May the time come when service people and tradespeoples eagerly volunteer to go to Christian homes. 'Those are Christian Mennonite people. Not only do they accept the bill without complaining, but they're gracious and friendly. Last time they even gave me some juice and some excellent cookies.'

"May the time come when real estate agents prefer Christian clientele rather than all others. 'They're reasonable, easy to deal with, friendly, and don't endlessly sharpen their pencils.'

"May the time come when market vendors say, 'Here come some Mennonite Christians. They gladly pay the fair asking price and don't scrutinize everything endlessly for some excuse to ask for a reduction.'

"'By their buying habits, their attitude to money, their generosity and their tips, you shall know them.'

"How do people know us?"

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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Christians' neglect of the elderly

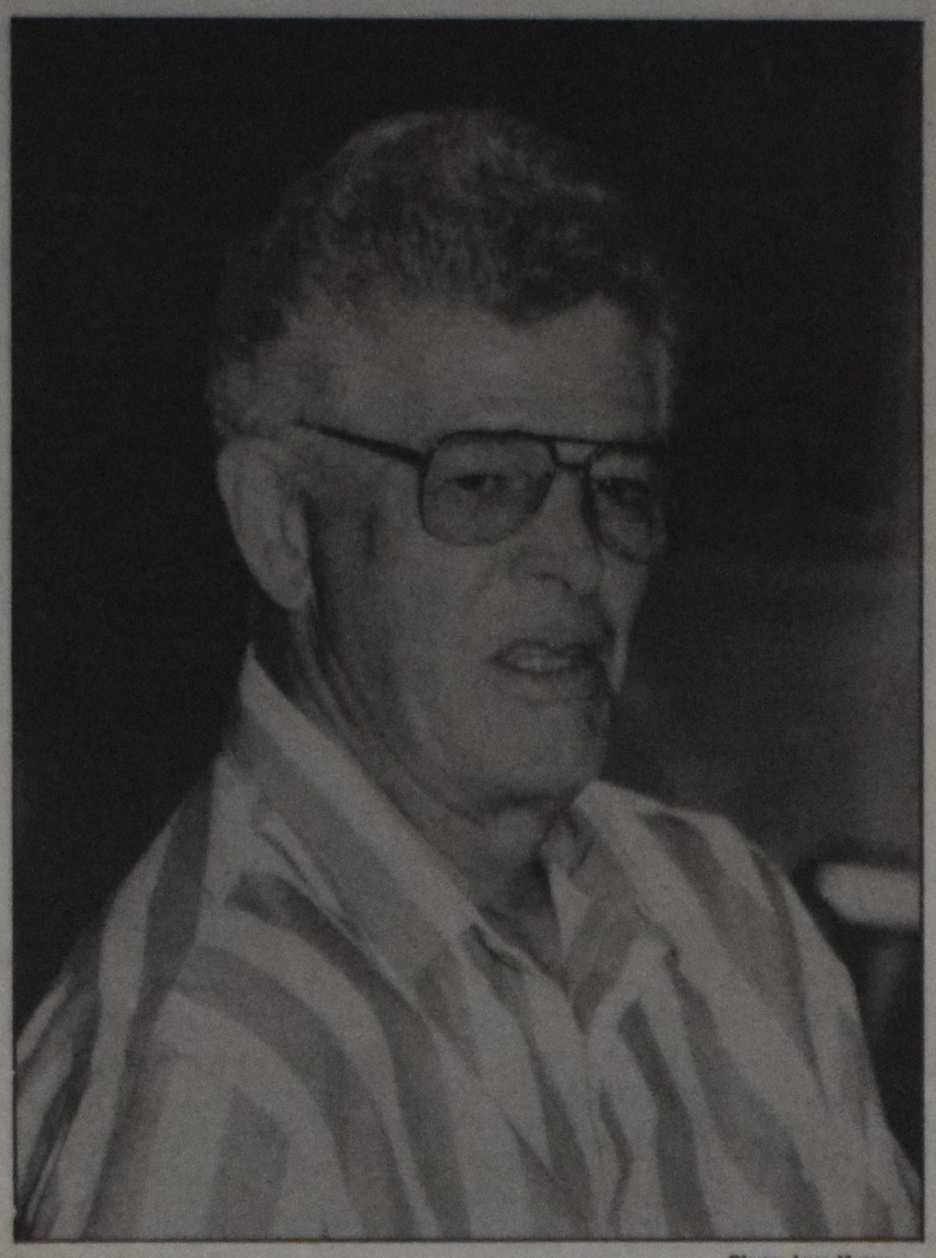


Photo: Anne Hutten

Rev. J.M. (Mel) Scott, chaplain at Northwood Care Inc., Halifax.

Anne Hutten

Only seven per cent of Canada's senior citizens are institutionalized and, according to Rev. J.M. Scott of Halifax, N.S., that's not a high percentage. Scott serves as chaplain at Northwood, whose 900 residents make it Nova Scotia's largest complex for seniors. What disturbs Scott is the loneliness he sees, loneliness which is too often the result of neglect.

"The best argument for euthanasia is the neglect our churches have exhibited to the elderly," says Scott, who does *not* believe in mercy killing but admits, "It would be kinder to put them out of their misery than to neglect them." His comments were made during a workshop at the Canadian Christian Festival, held in Halifax, August 16-19 [see last week's front page].

Scott illustrated his views at his workshop with brief profile sketches of some of the seniors in his care. One man at Northwood is totally depressed, telling Scott, "I'm nothing now. It's time for me to die," in the face of failing health and no emotional support from family or friends. Conversely, a woman paralyzed by multiple sclerosis has remained sane largely through one-on-one interaction with a volunteer who comes in and spends time with her.

"Are there not 900 Christians in Halifax who could do the same for all of Northwood's residents?" asked Scott, who challenged his listeners to become involved with older people. With the insight gained during almost 12 years at Northwood, Scott says people are afraid to take a hard look at seniors because it forces them to confront what will happen to themselves down the road. Those who do visit or work with the elderly too often treat them like children rather than adults.

Scott notes that the Bible gives no easy advice on how to deal with handicapped, institutionalized old people. He suggests that Christians must apply general principles of love for their neighbour. The word "love" is much misused, he adds, and can be properly understood only in relation to the love of God. As for old people, their needs are the same as those of any human: to love and be loved, according to Scott.

Scott poses a question: Would you rather have something nice done for you, or would you rather do something nice for someone else? Most people prefer the active role, but the handicapped elderly must of necessity be on the receiving end, says Scott.

'Useless" retirement traumatic

Old people, says Scott, are no longer productive members of society, and that's why retirement is so traumatic for so many. He noted that he is currently respected and valued as the Northwood pastor, but is approaching retirement.

"It scares me half to death to retire, because then I will be just another Joe on the street," Scott confesses. He adds that society values sports heroes and people with money, "We do not value those who have nothing." In Northwood, 65 per cent of the residents are on welfare, and that has an enormous impact on them. Scott says he can walk through the institution and pick out those who are paying for their own support by the way they walk proud and tall, whereas welfare recipients lack confidence.

In pointing the finger at church members, Scott notes that many say they can't do anything for old people. This, he says, misses the point entirely. Nurses and other staff will do what needs to be done. What visitors must do is to affirm the person's right to be somebody, someone who can listen and take an interest in others.

Because most church members fail to visit the elderly on any regular basis, neglect and loneliness are common at Northwood and other institutions. Scott says this is wrong. Christians are called to push through the despair, through the retreat from society and find the real person underneath. As one example, he told of Norman, a retarded adult who had been kept closeted by his parents for 50 years. When Norman came to Northwood and found acceptance and love, he began to blossom. Tone deaf, he joined the choir and drama club. Norman loves Northwood.

Need mental stimulation

Scott also addressed the problem of sensory deprivation, which he says is responsible for many mental-health problems in the institutionalized elderly. They must have social stimulation through visits from family, friends and church members, he says.

Scott reflected on the need of old people to talk. During their active years, the question was always, "What do you do?," he says. By implication, this means that the handicapped elderly are nobodies, no longer defined by their work. The lack of respect they receive from society is evident in the difficulty of raising funds for Northwood, while the local children's hospital raises millions with apparent ease. When Scott left his parish ministry he also heard many negative comments about going to work with elderly people.

But Scott himself is convinced that when Christians surround older people with respect, love and attention, this care is amply rewarded. He says he has never felt more loved or appreciated than he now does in his work.

Scott encourages fellow Christians to empathize with the major trauma involved in moving to a senior citizens home or nursing home. Even the best institutions deprive residents of their dignity, privacy and personal possessions. They may try to create a homey atmosphere or personalize a diet, but the losses are dreadful. Scott enumerated them: your canary, your photo albums, your china.

"Don't ever go into a 'home' and tell the residents what a great place it is," Scott warns. "It's not. It will never be like home."

Working with the elderly requires patience and time, says Scott. When encountering elderly people who complain about everyone in sight, it does no good to tell them they will go to hell if they don't change their attitude. Perhaps, says Scott, there are times when they need to express their frustrations and anger at being "nobody" now.

"You have to have big ears and a small mouth," concludes Scott.

Poetry

Futility

The day is long;
And yet time flies
When one is old
And feeling useless.

The search for meaning is illusive
When after years filled with activity
One sits,
And stares,
And wonders
If duty driven
Guilt laden visitors
Are wishing they were anywhere but "HERE."

Oh yes!
I understand!
Their lives are full of things to do,
People to please,
Praise to claim,
And challenges to meet!

But me?
What is left for me
Whose eighty, ninety years
(How many?)
Have spent their energy?

— Mel Scott

CVA

Somewhere
beneath the layers of scalp and skull
there happened to me
what is called a CVA —
a cardiovascular accident!

Sounds frightening,
But let me tell you,
It's worse ... far worse than frightening.

A strange sensation ... then oblivion ...
To wake much later
Half dead ...
Literally ... HALF DEAD!

An arm, a leg both looking as they did as late as yesterday are
dead:
They just won't move.

My face ... part frozen ...
Yielding only half a frown or smile.
But worse ... far worse than lifeless limbs or frozen face
Is the unresponsive tongue.

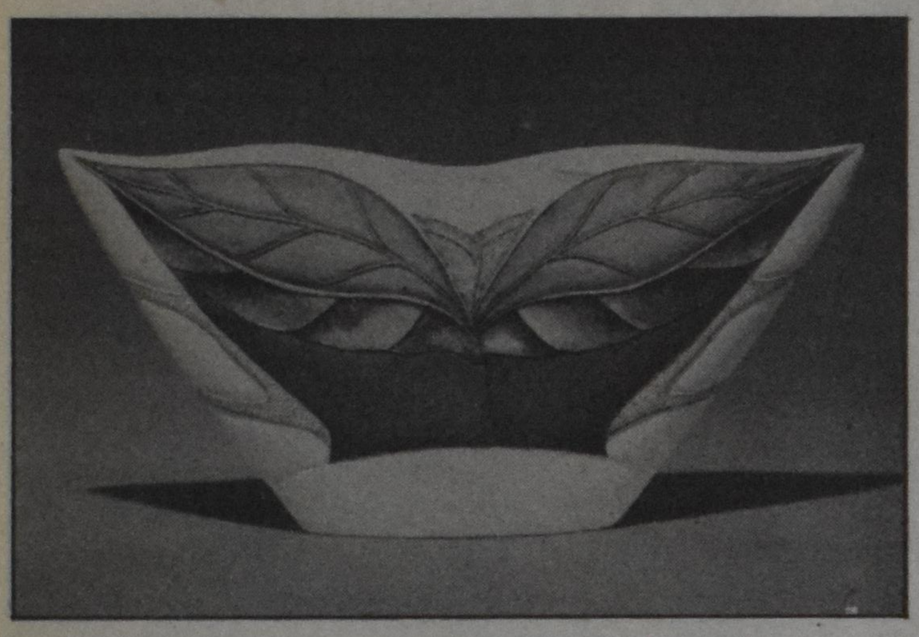
I hear.
I understand.
I know what I would say.
Yet all my efforts fail to yield a word that one would
call intelligent.

Sweet is sour,
Up is down,
and prayers are not profanities.
I say what I would not,
Say not what I would,
And finally sink deep within my damaged skull
Say nothing ...
preferring retreat to shame.

— Mel Scott

Features

Mennonite art: The insider as outsider



Grace Nickel, Untitled *(vessel), 1989.*

Calvin Seerveld

During the 12th Assembly of the Mennonite World Council in Winnipeg this past July (meeting every six years somewhere in the world) an exhibition of vital art by "artists of Mennonite heritage" was held at an alternative gallery, the Main/Access Gallery in Winnipeg.

The exhibition was put together by Priscilla Reimer, a graduate in aesthetics from the Institute for Christian Studies, Toronto, and the subtitle wording was very carefully chosen. Many of the artists in the show were too estranged from the faith community that nurtured them to be considered good, practising Mennonite church people today.

Yet their Anabaptist upbringing has marked their art for life with a sensibility for land, a love for the richness or ordinary things, a tenacity to be non-conformist while celebrating community, and an abiding concern for societal justice.

Reimer's eloquent essay in the catalogue explores the problem of why *insiders* to the Mennonite community have had to become *outsiders* in order to remain true to the artistic gifts God gave them. If your faith community and neighbourhood has no place for art in its committed world-and-life vision, what do daughters and sons of the church do as artists?

Ceramicist Grace Nikkel (born 1956, Altona, Man.) makes vessels of exquisite delicacy that reveal fragility and durability as perhaps only a woman knows [illus. 1]. Vessels can be receptacles that confine and restrict, but vessels can also be a protective chamber carrying life. Grace Nikkel's lovely earthenware bowls hold the promise of growing and flowering safely.

Leonard Gerbrandt (born 1941, Carrot River, Sask.) showed a water-colour and gauche piece, "I love the land," that is neither "pretty" nor "picturesque." In a very "modern art" way that has overtones of Cubist and Expressionist structure and colour, Gerbrandt presents the countryside as a vibrant and complex scape of adventure, work, and joy.

Les Brandt's "Prairie Icon" (1989) [illus. 2] is more traditional for the prairies, but is swimming with a feel for farm, the reliability of old, well-worn buildings dramatically standing out against the endless sea of earth and muddy ground.

Lois Klassen (born 1963, Arborg, Man.) illuminates the hospital world and matters of human health with installations which really make you do a double-take. "Household lamps" turns surgical uniforms into fascinating, somewhat eerie objects hung from the ceiling, giving light like human lamps. In the hospital where "the intensely personal is rendered impersonal, the unique is treated uniformly, [and] illness is ... commonplace" (Reimer, p. 14), how is an individual human supposed to remain human, when being sterile is so important? Lois Klassen makes this enigma vivid.

Susan Schantz (born 1957, Kitchener, Ont.) enters more rough-handedly into the repression of the peace that destroys many. Her "Ancestral Spirits: Bed" juxtaposes a blown-up old photo of a stiff Mennonite wedding couple standing above a real, cold metal headboard of a bed, and the genital areas of the couple have been decorated, like graffiti, with an erect penis and a womb with baby drawn on the photo. Underneath our respectable appearances often lurks a harsher reality.

Reimer uses Erma Martin Yost's (born 1946 near Goshen, Indiana) assemblages as a symbol for what Reimer hopes might be a new, developing understanding of (Mennonite) community, a community which Calvin Redekop and others have described recently as being in crisis. Erma Martin Yost's constructions are quilt-like paint-fabric sculptures which present "patches" of interrupted sights, history, images, loose threads and cloth that catch together the old Mennonite craft of quilting and the current changing world of art, speed and loss of orientation. Maybe, writes Reimer at the close of her curatorial essay, "The quilt implies in its suggesting form that society will not be changed from the top down or from the inside out, but from the bottom up and the edges in" (p. 25).

This catalogue, *Mennonite Art: The Insider as Outsider* (with 13 full-colour illustrations), is an important document that lets artists from the Mennonite heritage show and tell where art stands in the Mennonite community today. Some are angry, and little good comes out of anger. Some have perhaps become secularized, without much concern to be part of a patchwork quilt of the Mennonite people of God. Some have persisted in the Mennonite heritage against odds. But with this catalogue Priscilla Reimer has mediated in a most graphic, honest way the kind of resources artists *are,* willy-nilly, in a faith community. And when the artistic resources of a faith community go begging and become lost, for whatever reasons, everybody loses. When God's gifts to women and men are thwarted, perverted or wasted, even God becomes sad.

The point of this tribute to *Mennonite Art* for the Christian community is this: support your local poet, honour your resident potter, visit the studio of a Christian artist, order a song for the next banquet, get professional architectural help when you have to build a new church, read your grandchildren imaginative stories before bedtime along with the Bible story, discuss *Calvinist Contact* movie reviews, buy Hugh Cook's new novel, *The Homecoming Man,* and so on ....

The catalogue with essay is available for $15 plus postage from the Manitoba Mennonite Historical Society, 600 Shaftesbury Boulevard, Winnipeg, MB R3P 0M4.

Calvin Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.

Please listen to my story

I talk too much ... or so they say ...
and spin to captive ears my story o'er and o'er again
like a broken record.

I see them sigh
and sink into their chairs resigned to listen;
"for after all, he's ninety odd,
has lived a strenuous life,
and patience is the least that we can offer."

Too bad they think
That all I wish to do is talk.

Talk there is, but much, much more.

My story makes me what I am —
or so I have been taught
by all the expectations
of those with whom I've lived.

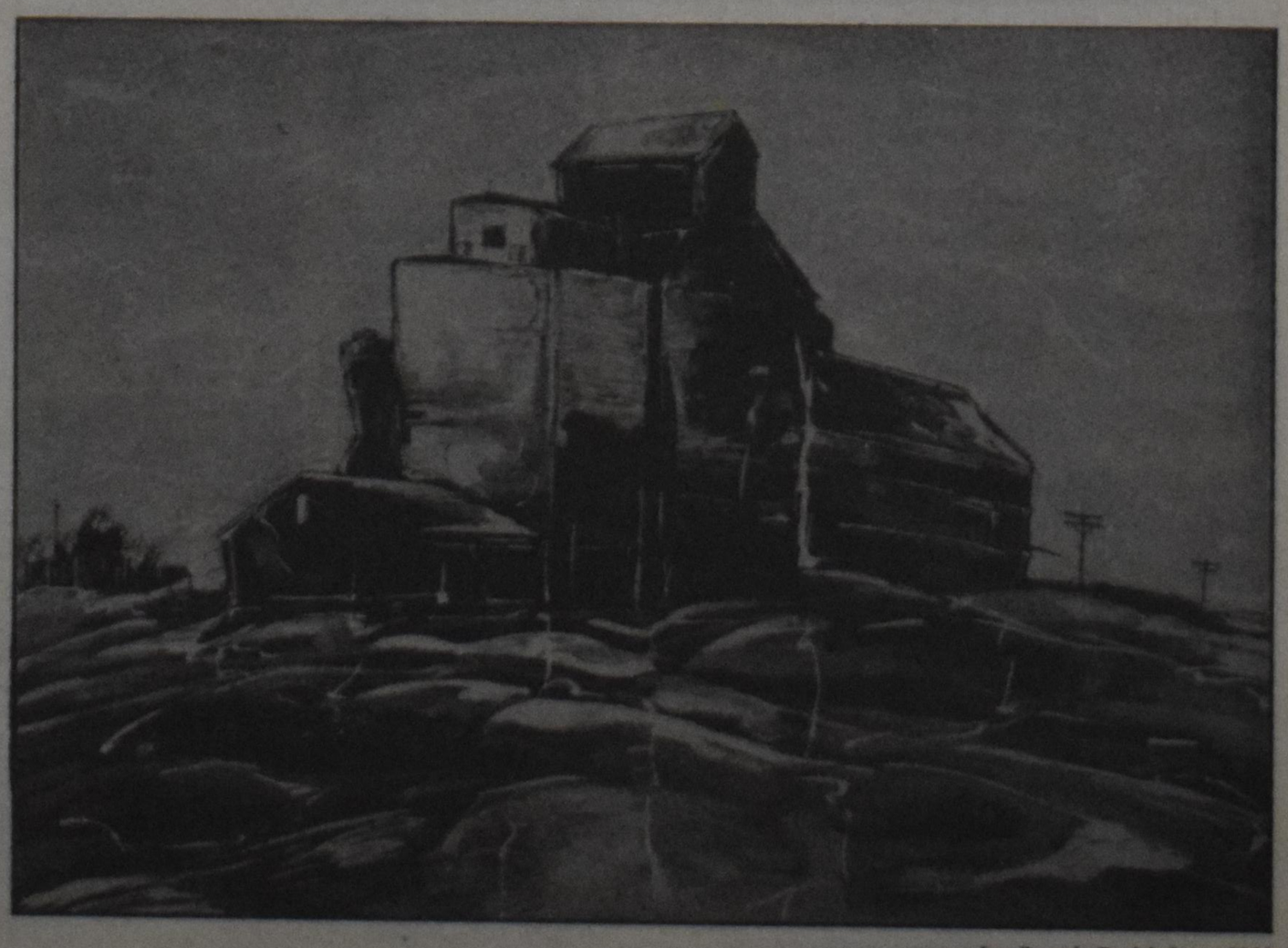
"What do you do?"
was always asked by every new acquaintance,
and I could always tell them
proudly
how I laboured ...
contributed ...
and earned my way as a man among men.

But now that I am old,
time has spent my energy,
and toneless muscle and brittle bones no longer function as they did,
WHO AM I?

And what is there to say to those
whose values tell me
that I am what I do?

Since I do NOTHING,
and am NO ONE,
It is important to remind them
WHO I WAS!

— **Mel Scott**



Les Brandt, Prairie Icon, *1989.*

Ministry to inactive church members

Marilyn D. Brenden

Like many Christians, I made my first appearance in church as an infant. In my early childhood, however, my family drifted into a pattern of irregular church attendance. For years I was a Rally Day/Christmas/Easter Christian. But as a young teenager, my dormant faith blossomed. I grew to love Christ and became a regular participant in worship and other church activities.

In my early 20s a string of tragic events touched me, my family and those around me. Suddenly God didn't make sense anymore. I also began to notice a shocking truth about Christians: at times they were as sinful as any nonbeliever. For me, faith was replaced by disillusionment. Eventually I dropped out of church entirely, intending never to let God be a significant part of my life again.

Were it not for the love of several Christian friends, my two-year stint as an inactive church member might have lasted indefinitely. Because my friends did care, my faith was revived and I have found again a meaningful niche in the church.

Based upon my experience, I offer these suggestions for ministering effectively to the needs of inactive and unchurched people.

What's the motivation?

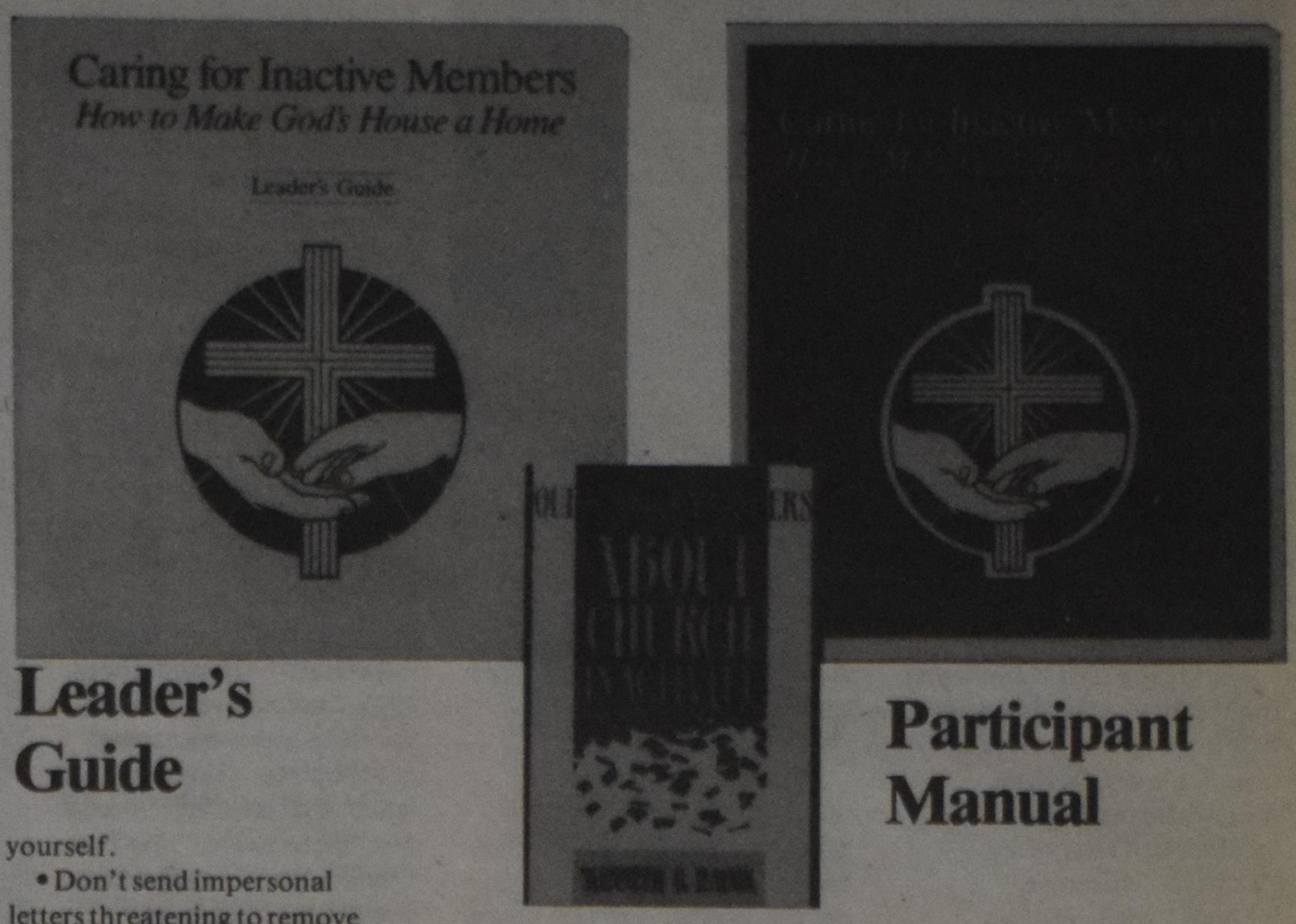
First, consider your motives. Are you reaching out to people for the sake of their needs? Or are you more concerned with improving your congregation's membership statistics or financial base? Those who stand outside the church will sense your true motivations.

Second, communicate your caring for people by listening to them. In many cases, inactivity is a symptom of deeper problems concerning faith, health, finances, emotions and family relationships. Often "inactives" have experienced real or imagined hurts from fellow Christians. By encouraging them to express their hurts and by listening sympathetically, you can help them experience healing.

Third, *encourage* inactive or unchurched persons, but never pressure them. Here are some specific points to keep in mind:

• Don't send "We missed you" postcards to absent Sunday school students unless they are ill. In most cases, parents control their children's attendance, and you'll simply make the students feel ashamed if they haven't been able to come. Instead, send "We were glad to see you" cards when children do attend.

• Make home visits to children who miss Sunday school frequently. Offer to arrange transportation on the church bus or to drive them



yourself.

• Don't send impersonal letters threatening to remove adults from the membership list due to inactivity. Such letters are both inappropriate and ineffective, generally closing the door to further involvement with these persons. We need to approach people with love, not force.

Fourth, when inactive or unchurched persons begin to attend worship, realize that your job is just beginning. Because lapsing into old patterns is so easy, they will need your loving support for at least a year. To show your concern:

• Encourage them to talk about adjustments they may be experiencing while adopting new life patterns.

• Welcome any questions they have regarding their faith.

• Introduce them to attend church functions with you.

• Later, involve them in study groups and Christian service, but don't overwhelm them with too many responsibilities or relationships at once.

Finally, don't be afraid to begin a congregational ministry to inactive and unchurched persons. Those standing outside the church door are seeking the same things as those inside: they want to be loved, to feel that they matter and to know that someone cares about them just as they are.

In Jesus Christ, you can offer them the fulfilment of these deepest needs. Proceed with confidence, knowing that you have the greatest gift one can offer: the love and forgiveness of God.

Next steps

Marilyn D. Brenden

Congregations that decide to actively involve themselves in outreach to inactive members will find practical help in a new course developed by Tebunah Ministries, 7053 Lindell Boulevard, St. Louis, Missouri 63130.

Tebunah Ministries is an organization dedicated to helping Christian congregations successfully address church inactivity. *Tebunah* means "understanding" in Hebrew.

Dr. Kenneth C. Haugk, a pastor and clinical psychologist, is the writer and developer of these materials. Since 1978, he has conducted workshops for pastors and lay leaders on church inactivity. He has made this experience available to all congregations through the training course *Caring For Inactive Members: How To Make God's House A Home.* He is also the author of *Questions & Answers About Church Inactivity.*

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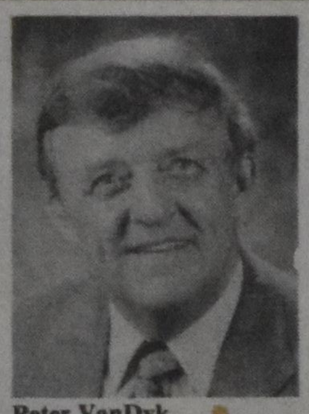
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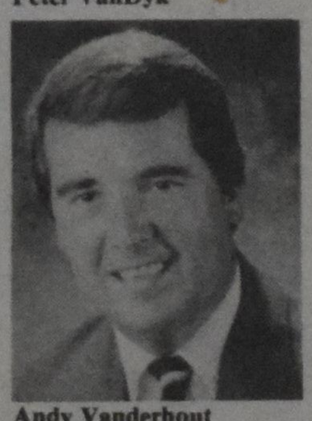
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Ministry to the U.S.S.R.: right or wrong?

Peter Deyneka, Jr.

Only a few years ago the U.S.S.R. and Eastern Europe seemed frozen forever in the cold clutch of communism. A thaw that started as a trickle is now a torrent that leaves the world wondering how the landscape of Central Europe and the Soviet Union will look not only next year, but next month.

As the context for ministry in these countries convulses, Western Christians who care about the advance of Christ's Kingdom in this region must differentiate between what should and should not change. Christ's mandate for missions and the gospel message are unchanging, but mission methods and strategies need to change if Western Christians wish to effectively help communicate the gospel in societies where people saturated with atheism are starved for spiritual reality.

Many organizations including Slavic Gospel Association, the organization with which I work, are now considering how to restructure in view of the changing realities in the countries to which we minister. In light of this we have been asking ourselves many questions. For instance, how do we adjust our mindset and mission response to such prevailing trends as consumerism, nationalism, rising influence of cults, and Eastern religion?

"Whose agenda will we pursue, ours or theirs?"

With the current instability and future uncertainty in the Soviet Union and Central Europe, how can we plan strategically both short and long term? Churches there need much help, but how can we assist them in developing their own Christian culture and avoid wholesale importation of Western ways? Whose agenda will we pursue, ours or theirs?

Interestingly, Western Christians now have unprecedented access to this once restricted region, but how many Western Christians do churches in these countries have the time and resources to host? There is such an influx of Western preachers today that some pastors in large cities scarcely enter their own pulpits anymore.

As the region becomes more diverse, ministry to Christians there must also be diverse. Western Christians must now think about providing not only Bibles but assistance in specialized fields such as Sunday school curriculum writing, family living, youth ministries and theological education.

Western Christians must also consider harnessing the potential of joint business ventures, educational exchanges and the teaching of English as a second language in order to exploit opportunities for Christian witness.

Let the natives take over

With greater openness and potential for nationally-generated publishing and broadcast ventures, we must ask ourselves to what degree should these activities continue from the West? Shouldn't we direct our efforts toward training and encouraging indigenous Christian writers, broadcasters, and other communicators in order to help them take advantage of these unprecedented opportunities?

Together with encouragement comes financial assistance, but determining how much is wise to give and how to ensure accountability without being paternalistic is complex.

For decades, communist governments crippled the church by barring Christians from higher education. Now, can Western Christians with their rich heritage of Christian theology and liberal arts education help equip Soviet and East European Christians with education that will enable them to speak to every segment of their society?

Need the Bible explained

The need for the Scriptures among Christians in these countries is very great, but perhaps even more so among the more numerous non-Christian population. The freedom to publish Christian literature exists in only a few countries; in the U.S.S.R., for instance, it is still limited and can only be supplied with subsidies from the West.

Our organization has been asked to supply 50 million New Testaments and Bibles for the Soviet Union. Finding the funds to do so will be challenging; in the meantime we must consider how to effectively distribute the limited books and other materials we do have.

Although Bibles and New Testaments are needed, so are books that explain the Bible and its relevancy to life. Relatively few people come to the knowledge of faith and salvation without additional explanation from Christian people or books. In view of this, a practical goal would be to print and deliver books explaining the Christian faith for distribution with the Bibles.

As we consider what we have to offer the church, it is equally important to consider what we have to receive and learn from Christians there. Iron curtains are crumbling, but Christians still lack materials and methodology. Non-Christians, whose hunger is evident even to the casual observer, need to hear the gospel now more than ever.

With the threat of communism no longer so compelling and with the emotional impact of the Iron Curtain gone, perhaps it is appropriate to ask the all-encompassing question: Will Western Christians continue to care about the spiritual needs of people in the Soviet Union and Central Europe?

Peter Deyneka, Jr., is president of the Slavic Gospel Association based in Wheaton, Illinois.

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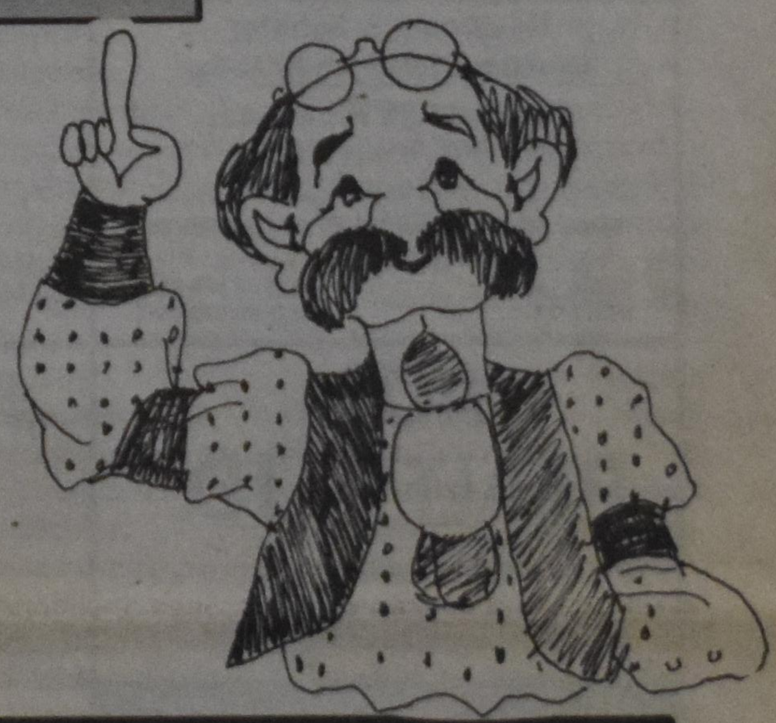

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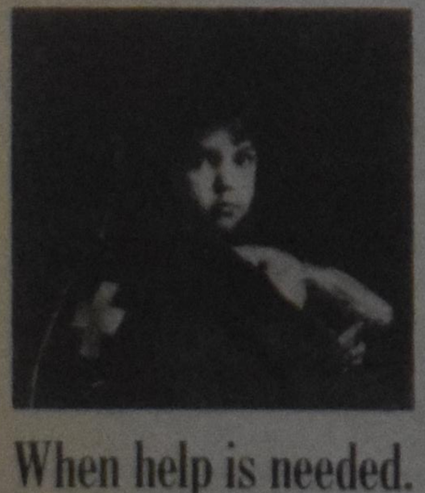

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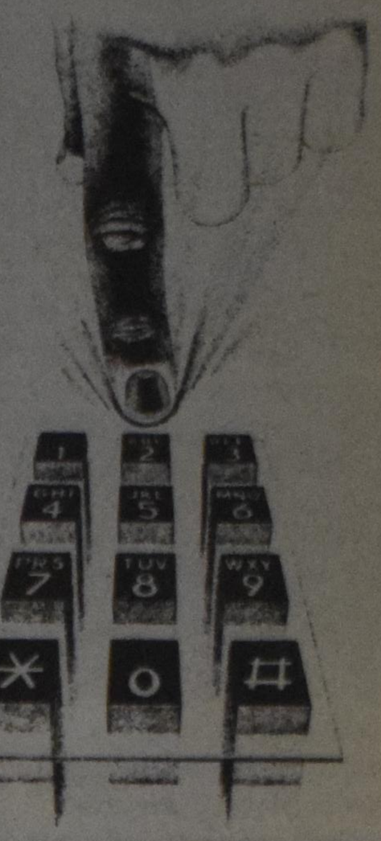

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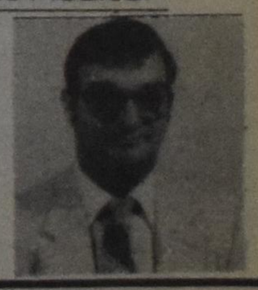


Business

Visiting business people from eastern Europe and U.S.S.R. returning home this month

(Canadian Scene) — One hundred and twenty-nine men and women from Eastern and Central Europe and the U.S.S.R. will soon fly back to their homes after a two-month stay in Canada.

They will return, not only more knowledgeable about Canadian business methods but with valuable contacts made between the industries and businesses they represented and their Canadian counterparts. This, they hope will be a prelude to increased joint ventures and business deals.

The visitors are participants in the East/West Enterprises Exchange, the first program of its kind in North America. The program is the brainchild of Dezso J. Horvath, Dean of the Faculty of Administrative Studies at Toronto's York University. After a pilot program launched last year involving Estonian business people, Horvath and his team of business experts obtained funding from the federal and Ontario governments and business organizations in both Eastern and Central Europe and the U.S.S.R.

Canadian academic partners were Simon Fraser University, Vancouver, the University of Alberta, Edmonton, McGill University, Montreal, St. Mary's University, New Brunswick and the University of New Brunswick, Fredericton.

The program began on July 2 with the arrival of the 129 guests, who came from Armenia, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Russia, Poland and Ukraine.

In May and June, staff members of the program had visited overseas schools of business and management institutions to assist in the selection of delegates, all of whom were required to be actively occupied in business, industry or related government positions.

For the first month, the delegates took a comprehensive academic program at York University. This included "business English" and orientation to western market concepts and management principles in order to prepare delegates for negotiations with Canadians.

On July 25, a trade fair was held at a Toronto hotel, where Canadian business men and women met face-to-face with the 129 delegates. Addressing the delegates before the trade fair opened, Monte Kwinter, Ontario minister of industry, trade and technology said that in Canada, there was "an explosion of curiosity" about East/West relations and that Canadian participation could eventually lead to the establishment of a Canadian school of business in Moscow.

During the month of August, delegates were hosted by Canadian corporations directly involved in the kind of business activity they practised at home. They have been able to observe Canadian business under actual working conditions.

Karen Melkonian, deputy head of foreign relations for the Armenian Republic of the U.S.S.R., wanted to gain experience in new ways of promoting and advertising Armenia. He was hosted by the Metropolitan Toronto Convention and Visitor Association.

Peter Kohandi, export manager of an Estonian grower of agricultural and botanical products went to Potato Canada in New Brunswick to study ways of improving his firm's competitiveness.

Laszlo Mohr, a joint venture specialist with the Hungarian Credit Bank in Budapest and Tomasz Kotecki of Poland's Export Development Bank spent August at the Toronto headquarters of the Royal Bank of Canada.

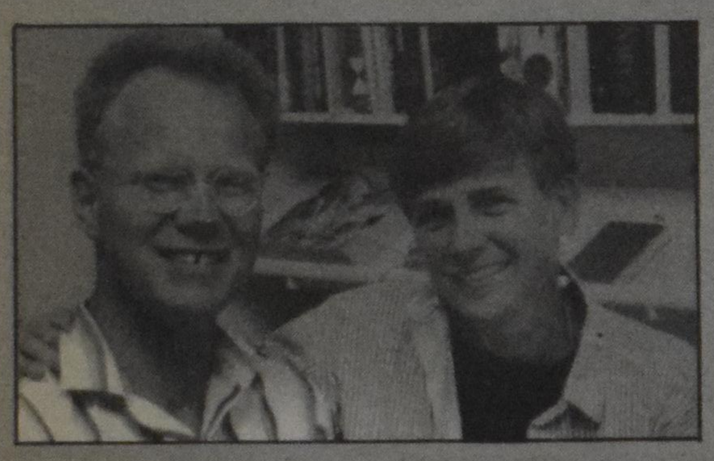
Nadija Ryazanova, a professor at the Kiev Institute of the National Economy was as interested in meeting financial academics as she was in learning more about the Canadian trust company system at Community Trust Company. She hopes to arrange for student exchanges between Canada and Ukraine.

The trade fair attracted more than 300 Canadian business executives. Many were there to explore joint ventures with the delegates' organizations.

Robert G. Coffey, vice chairman of KPMG Peat Marwick Thorne, a business consultant subsidiary of Canada's largest firm of chartered accountants, saw a big need for an improvement of services in the delegates' countries.

"It's a kind of business culture shock to be over there and find you don't have amenities that we don't even think about any more in Canada, things like word processing, instant printing and facsimile service," he said. "I think there'll be a big future for growth in this service area.

"And we Canadians have a very good chance of doing a lot of business over there. We're not as flamboyant as the Americans and much less conservative in our approach than the British, and that should go down well with the people we'll be dealing with."



Peter and Marja are IN

Dear P & M:

Recently we came back from a trip to the Netherlands where we had not been for 10 years. All my relatives live there and most of my husband's. We stayed three weeks, with the intention of dividing the time equally between both sides of the family. As it turned out we stayed two-and-a-half weeks with his family and three days with mine.

My husband found all kinds of excuses to prolong our stay with his side of the family. He never seems to consider my wishes and feelings because this kind of thing happens often.

I am angry and hurt. The next time I think I'll prefer to go to Holland by myself. Would that be wrong?

Dear Uneven Split:

A solo trip to Holland is not wrong in and of itself. Your motivation troubles us because of the underlying anger towards your husband.

It certainly seems that he manipulated the vacation to his advantage. Contrary to the description of Christ's love in I Cor. 13:5, he controlled the holidays in a self-seeking way.

Still, this kind of problem usually involves two persons: one who wants his own way and another who lets him have it. Since "he never seems to consider your wishes and feelings" you will have to assert yourself whenever he tips the balance of any situation in his favour. You are the only one who can stand up for yourself. It's time that you do.

We wonder about one thing. Did you not write in advance and make arrangements to stay with different members of both families?

Our advisory panel tells us that many folks go to the Netherlands with an open-ended approach to their schedule. While this approach may be common practice, it obviously backfired for you.

In the future, the simple solution is to write and make arrangements in advance. When relatives and friends are counting on you fof certain dates it will be impossible for your husband to pull the same stunt. Make it clear to your husband that he must co-operate in scheduling an itinerary that is fair to both of you; otherwise you will go alone.

It strikes us that you don't need this simple solution as much as you need the courage to stand up to your husband. May God give you the strength you need.

Dear P & M:

Our 25-year-old son finished his studies in computers and now has excellent job opportunities. However, he told my wife and me that he wants to go to a foreign mission field. He says that he had some kind of religious experience and now wants to evangelize full-time.

We are shocked. We have helped him a great deal financially and feel that this money will have gone to waste if he doesn't use his degree. Our son does not expect us to help him again, though we could afford it. We just feel that he is making a wrong decision.

He's a good kid and is normally stable. This sudden change worries us and we don't know how to handle it.

Dear Picturing Things Differently:

Missionary work is not a second-rate job but a high calling from God. It requires good and stable people who are willing to count the cost of discipleship because of their love for the Lord.

After you get over the initial shock of this sudden change in direction, we hope that you will be able to rejoice at your son's decision. Please speak to someone in your community who also has a child in missions so that some of your concerns can be expressed and laid to rest.

It may surprise you to discover that computer literacy is a very important asset on the mission field. His skills will not be wasted at all. Your son also has another career to fall back on after his term of his service if he chooses not to renew his contract.

You appear to doubt the value of his "religious experience." On this matter, Gamaliel's words to the Pharisees about the disciples may be helpful to you. He wisely said, "Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourself fighting against God" (Acts 5:38,39).

As hard as it is to see him go so far away, you still need to support him prayerfully. In fact you should let him know that you are thankful for his willingness to serve the Lord wherever he leads.

Remember, *your* aspirations for your child take third place. God's call and your son's desires come first and second, respectively.

Dear Readers:

We're still chuckling about the typographical error in our August 31 column. In our answer we commend a happily married couple for their "*international* approach to love-making." It should have read "intentional."

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

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Thanks

STRONKS:
Our sincere thanks to everyone who helped make our 60th wedding anniversary such a happy and memorable occasion. We appreciated the many personal visits at the open house, your prayers, cards and flowers.
Great is God's faithfulness.
Gerrit and Johanna Stronks, Apt. 611, Hope Tower, Holland Homes, 7900 McLaughlin Rd., Brampton, ON L6V 3N2

Births

DEVRIES:
Jeremy and Karen thank God for blessing them with a beautiful little daughter,

MELISSA KAREN

on Sunday, August 26, 1990, weighing 6 lbs. 11½ oz. Proud first-time grandparents, Peter and Jane Van Duyvenvoorde and John and Madeline Devries.
Home address: 110 Dufferin St., Unit 15, Smithville, ON L0R 2A0

Marriages

DROST-MAST:
Joe and Chris Drost of St. Catharines, Ont., are happy to announce the marriage of their daughter,

MARLENE
to
FRED

son of Andy and Jennie Mast of Brampton, Ont. The celebration will take place, the Lord willing, on Sept. 29, 1990, at 2:30 p.m., at Covenant Chr. Ref. Church, St. Catharines, Ont. Rev. Jack Vos officiating.

Birthday

Congratulations to Judy Hibma on the occasion of her 80th birthday!

HIBMA:
Happy Birthday!
With praise and thanksgiving to God, we hope to celebrate with our mother, grandmother and great-grandmother,

JUDY (Doetje) HIBMA
(nee Algera)

her 80th birthday on Sept. 18, 1990. Open house will be held Saturday, Sept. 22, 1990, from 2 to 5 p.m., in Trillium Village, common room, 400 Dominion St., Strathroy, Ont.
Happy birthday Mom!
Gay & Marthinus Datema
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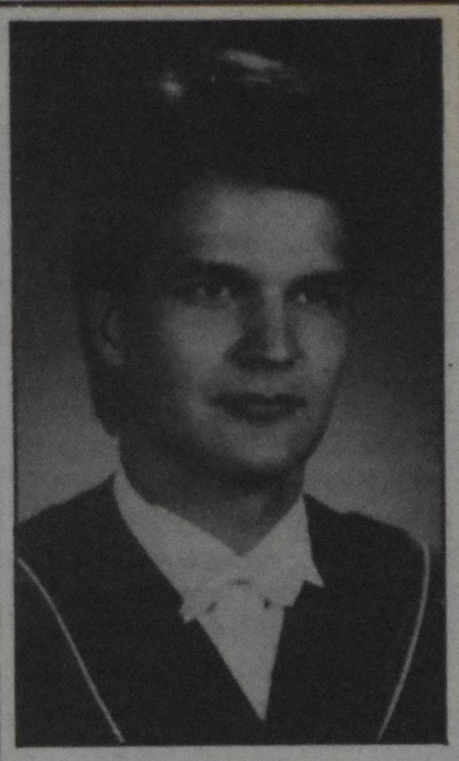
Mom's address: Apt. 30, Trillium Village, 400 Dominion St., Strathroy, ON N5W 4L8

Graduation



Congratulations to Ken Faber!

FABER:
Mr. and Mrs. John Faber are proud to announce the graduation, on June 7, 1990, of their son, Ken, from the School of Medicine of the University of Toronto. Ken is a graduate of John Calvin Christian School and London District Christian Secondary School. He continued his studies at Redeemer College and received his Bachelor of Science degree from Calvin College. He is presently doing his internship at Toronto's East General Hospital.
Congratulations from all of us Ken. May God bless you.

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Marriages

DRAAISTRA-SCHUILENBERG:
With joy and thanks to God, Andy and Mary Draaistra and Henk and Imi Schuilenberg are happy to announce the forthcoming marriage of their children,

BONITA
and
MICHAEL HENRY

This celebration of love will be held, the Lord willing, on Saturday, Oct. 6, 1990, at one-thirty in the Fellowship Chr. Ref. Church, Brighton, Ont. Pastor Henry Steenbergen officiating.
Future address: Mr. and Mrs. Michael Schuilenberg, R.R.#3, Brighton, ON K0K 1H0

DUURSMA-WARD:
With joy and thanks to God, Henry and Grace Duursma are happy to announce the forthcoming marriage of their daughter,

ANNETTE
to
DAVID ROY WARD

The wedding will take place, D.V., on Saturday, Sept. 29, 1990, at 1:30 p.m. in the Third Chr. Ref. Church, Edmonton, Alta. Rev. Jack Westerhof officiating.
Future address: 12428 - 141 St., Edmonton, AB T5L 2G5

ROORDA-WESSELSON:
With joy and thanks to God, Turner and Joan Roorda and Rolph and Freda Wesselson are pleased to announce the forthcoming marriage of their children,

MARGARET-ANN
and
JOHN

The wedding ceremony will take place, the Lord willing, on Saturday, Sept. 22, 1990, at 2:30 p.m. in the Chr. Ref. Church, Orangeville, Ont.
Future address: 205 Carter Ave., Waterloo, ON N2J 3K5

SUK-POT:
Believing that the Lord has brought them together, John and Anky Suk are pleased to announce the forthcoming marriage of their daughter,

DONNA RACHEL
to
BERNARD JERRY

son of Gerrit and Mina Pot. The wedding will take place, D.V., Saturday, Sept. 22, 1990, at 3:00 p.m. in the Maranatha Chr. Ref. Church, St. Catharines, Ont. Pastor Henry Katerberg officiating.
Future address: R.R.#2, St. Anns, ON L0R 1Y0

Anniversaries

1965 Oct. 9 1990
With joy and thanksgiving to our heavenly Father, we and our sons announce our 25th wedding anniversary. We invite you to share in our celebration at our home. An open house will be held Friday, Oct. 5, 1990, from 7-9:30 p.m.
"The Lord is my Shepherd, I shall not want" (Ps. 23).
Greetings from:

ANDY and THERESA
VANDER MEULEN

Craig
Robert
Jason
Eric
Home address: 525 Sunnidale Rd., Barrie, ON L4M 4S4

Personal

Gezocht:
Diana Barendrecht
geboren: 28 nov. 1962 te Brielle, laatste adres in Nederland: De Akker, Brielle.
Gaarne direct contact met haar moeder opnemen.

Anniversaries

Congratulations to Gerbrand and Grietje VanderLeek (nee Mantel) who will celebrate, D.V., their 60th wedding anniversary on Oct. 2, 1990.

Andijk, the Neth. Hamilton, Ont.
1930 Oct. 2 1990
"Have no anxiety about anything but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4:6).
With joy and thanksgiving to our God, we are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents,

GERBRAND and GRIETJE
VANDERLEEK
(nee Mantel)

It is our prayer that God will continue to keep them in his care.
With love and congratulations:
Kees & Diet VanderLeek — St. Catharines, Ont.
Wilma & Ed, Gordon & Annie, Henry, Carolin & Mike (boyfriend)
Nellie & Henk Hornsveld — Hamilton, Ont.
Don, Gordon & Glenda, Paul, Marianne & Rick
Thea & Bob Kempenaar — Vineland, Ont.
Rob, Grace & Henry, Linda & Wallie, Judy
Pieter & Joke VanderLeek — London, Ont.
Kevin & Wilma, Gwen & Tom, John, Henny
and 11 great-grandchildren
Open house will be held on Oct. 6, 1990, from 2-4 p.m. at Mount Hamilton Chr. Ref. Church Hall, Upper Wellington St.
Home address: 337 Stone Church Rd. E., Apt. #101, Hamilton, ON L9B 1B1

Employment wanted

Position wanted with broiler or layer operation by responsible single male, age 30, with six years experience, to commence around Oct. 15, 1990. Please reply in writing to: File #2547, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1

Anniversaries continued ...

1960 Sept. 23 1990
"Rejoice in the Lord always, I will say it again ... rejoice" (Phil. 4:4).
We thank and praise the Lord for the 30 years of marriage he has given our parents,

LOUIS (Louwe) and EFFIE (Aafke)
BIERLING
(nee Brouwer)

We pray that God will continue to bless you and keep you in his care, with love from:
Peter & Jacqueline — Brampton
Gerald & Colleen — Hamilton
Marvin & Margherita (fiancee) — home
Tammy — home
Home address: R.R.#2, Newmarket, ON L3Y 4V9

With thanks to God,

WILLIAM WIECHER and TINE
KNIP
(nee Klompsma)

hope to celebrate their 45th wedding anniversary on Oct. 2, 1990. An open house will be held at East Chr. Ref. Church, Metcalfe St., Strathroy, Ont., on Oct. 6, 1990, from 2-5 p.m.
No gifts please.
Home address: 197 Oak Ave., Strathroy, ON N7G 3A9

Arnhem Selkirk
1945 Sept. 11 1990
With joy and thankfulness to God, we are happy to announce the 45th wedding anniversary of our dear parents and grandparents,

PETER and ANTONIA SLOOTWEG
(nee Vermeulen)

"That thine eyes may be open toward this house night and day" (I Kings 8:29).
With love and congratulations from your children and grandchildren:
Gerard & Ann Slootweg — Mount Hope, Ont.
Pamela, Peter, Kimberly, Jaret
Jackie & Ken Martin — Orillia, Ont.
Home address: R.R.#1, Selkirk, ON N0A 1P0

Classified

Anniversaries

Holten, Nanticoke,
Ov. Ont.
1940 Sept. 19 1990

With thankfulness to our heavenly Father, we wish to announce the 50th wedding anniversary of our dear parents and grandparents,

DERK and JOHANNA BELDMAN
(nee Heyerman)

Thank you Mom and Dad for all the love and care you have shown to each one of us in the past, and it is our wish that God may grant you his joy and peace in your lives in the years to come.

With love from your children:
Bill & Claire Beldman — Hannon, Ont.
Ineke & Rinus DeKlerk — Peterborough, Ont.
John & Shirley Beldman — Wingham, Ont.
Ann Beldman — Dunnville, Ont.
Mary & Bill Vanhartingsveldt — Waterford, Ont.
Richard & Nelly Beldman — Dunnville, Ont.
Margaret & Marv Higgins — Kincardine, Ont.
Sandra Beldman — at home
and 28 grandchildren

Opportunity for best wishes and congratulations may be expressed at an open house held on Saturday, Sept. 22, 1990, from 1:30 - 4:00 p.m. at the Fellowship Hall of the Ebenezer Chr. Ref. Church, Jarvis, Ont.

Home address: R.R.#2, Nanticoke, ON N0A 1L0

Obituaries

"Let the little children come to me ..." (Matt. 19:14).

The Lord has taken

MARGO ORMEL

home after a lengthy illness, in her 34th year. She passed away at the Southwestern Regional Centre in Cedar Springs, Ont., on August 27, 1990. Beloved daughter of Henry and Gerda Ormel of Vineland

Sister of:
Henry & Donna Ormel — Jordan Station
Joanne & Bill Charlton — Grande Prairie, Alta.
Dick & Liz Ormel — Jordan Station
Janet & Eric Koopman
Bob & Carole Ormel
Ray & Shari Hill
— all of St. Catharines

15 nephews and nieces

Funeral service was held at Trinity Chr. Ref. Church on Thursday, August 30, 1990, at 2 p.m. Interment at Vineland Cemetery. Rev. Cal Tuininga officiating.

Home address: Box 290, Vineland, ON L0R 2C0

For Rent

Three-bedroom bungalow in the Wasaga Beach area. Occupancy starting Oct. 1, 1990. Please contact: H. Vegter, Box 43, Barrie, ON L4M 4S9 or phone after 6 p.m. at (705) 722-3961.

For rent in Cambridge: large two- or three-bedroom second-floor apartment in century-old home. $595 per month, incl. utilities. Phone (519) 740-0328.

For rent in Florida: one-bedroom, mobile home in adult park, across the lake from Cypress Gardens in Winterhaven. Available from Oct. 1 till Dec. 22 and from March 15 till April 15. Reduced monthly rates before Christmas. Call Hank or Eva Kruyf at (705) 526-3395.

Three-bedroom Hamilton West Mountain home available for rent or exchange for home in Holland, May through August 1991. Call 1-(416)388-3849.

For Sale

For sale in Bradenton, Florida: Mobile home 10' x 46' plus Florida room 14' x 20'. Also 2 sheds and carport. Fully furnished. Ready to move in. Sleeps 5-7. Within walking distance to CRC and shopping. Asking $12,000 U.S. For more information call 1-705-745-1403.

For sale or lease: small bldg. construction co. in Eastern Ontario, complete with equipment. Specializing in custom homes and renovations. Owner wishes to retire, but is willing to give assistance and keep a share in the company if so desired. This is an ideal opportunity for a hard-working all-round carpenter to be independent and have own business.

Reply to File #2548, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Help Wanted

Wholesale nursery, producing container grown evergreens and flowering shrubs are looking for person(s) who have experience in agriculture or horticulture. Duties include shipping, nursery production, propagation, etc. The person(s) must be dedicated, self-motivated and willing to take on responsibilities. Full-time employment and an opportunity to work into a management position. Wages commensurate with experience. Please send detailed resume to: Willowbrook Nurseries Inc., 1000 Balfour St., Fenwick, ON L0S 1C0

Accepting applications — Mutual Support Systems, a network of rural foster homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of

Child Care Worker

The responsibilities of this live-in position include involvement in the educational programming, daily routines, and foster family events within the residential setting. In-service training provides the successful applicant with the necessary skills to nurture the resident's physical, mental, social and spiritual needs. Position includes salary and benefits package. One year, renewable work terms commence in September. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0 or call 1-416-899-2311.

Help wanted for a **greenhouse** operation in Flamborough, growing cut flowers and potted plants. Write to: Kralt Greenhouses, R.R.#1, Millgrove, ON L0R 1V0 or call Jerry at (416) 659-7638 or Peter at (416) 659-7883.

For Rent

Bachelor apartment for rent in Burlington (Aldershot), Ont., fully self-contained and on ground level. Close to all major bus routes. Looking for non-smoking, Christian female. $450 per month incl. Call (416) 632-9203.

Accommodations

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Teacher

TRENTON: Trenton Christian School, with much pride, coupled with anticipation for what the Lord has in store, the Board of Directors at Trenton Christian School is pleased to announce its staff line-up for 1990-91. In alphabetical order: Jacqueline Ash, Jeanne Brisebois, Marg Korver, Elsie Kuipers, Hugo Marcus, Lois McKnight, Helen Neerhof, Beth Stapley, Laurie Tuckey, Cathy Van Arragon, Sandra Vanberkel, Jeremy Van Duyvendyk (principal), Judy Vanheuzen, Beth Vreugdenhil, and Les White.

We wish each and every one of you the Lord's blessing in the year that lies ahead.

Miscellaneous

Netherlandic Studies Program
Spring Semester of 1991
in Amsterdam

Courses Offered

Dutch Language and Literature
Dutch Art and Architecture
Dutch Culture and Society
History of the Low Countries
International Marketing
Political Science
Individual Studies

For further information contact:

Dr. K.J. Boot, Director
Netherlandic Studies Program
Dordt College
Sioux Center, Iowa 51250
Call collect (712) 722-6263

Deadline: November 1, 1990

Calendar of Events can be found on page 19.

ATTENTION!

When you fax your display or classified ads to us, please be sure to type them and check spelling carefully BEFORE you transmit the text. As well, be sure you send along your name and address for billing purposes, and a phone number where you can be reached in case of difficulties.

Fax: (416) 682-8313

ATTENTION!

ATTENTION! ATTENTION! ATTENTION! ATTENTION! ATTENTION!

Help Wanted

DORDT COLLEGE FACULTY OPPORTUNITIES

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:

ART: Candidates must be specialized in two-dimensional media, be prepared to share in the teaching of art history, and have an interest in exploring with the department the possibility of developing courses in graphic design.

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered. Teaching experience is desirable.

SOCIAL WORK: Dordt has a CSWE-accredited B.S.W. program. Applicants should have an M.S.W. and a minimum of two years post-M.S.W. practice experience. Teaching experience is desirable.

SOCIOLOGY: Applicants should possess a Ph.D. but a doctorate near completion will be considered. Teaching experience is desirable.

The following positions may also be open for the 1991-92 academic year:

AGRICULTURE
ENGLISH
JOURNALISM
POLITICAL SCIENCE
PSYCHOLOGY

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Inquiries regarding possible future openings in any field are always welcome.

Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

WALINGA INC.

35 Years Leadership in Engineered Transportation Equipment

R.R.#5, Guelph, ON Canada N1H 6J2

WALINGA has immediate job openings for ambitious and quality minded ...

EXPERIENCED WELDER/FABRICATORS
(for both aluminum and steel)
and **AUTOMOTIVE PAINTERS**

To help meet the increased demand for the **"WALINGA CHAMPION" RECYCLING EQUIPMENT.**

We offer excellent remuneration and a complete fringe package.

Applicants please contact:
John Medemblik or Cor Lodder
at 1-519-824-8520

Speedside Construction — The Treeman

We are looking for a conscientious, motivated person to work in tree service, landscaping, fencing and barn building in the Guelph area. Full-time position available immediately. Good wages for the right person.

Call (519) 836-5959 (Monday - Friday)
between 7 and 9 p.m. and ask for Ed

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

Events/Classified

Events	Events	Events	Events	Miscellaneous

The Reformed expression of

Worldwide Marriage Encounter

invites couples who wish to enhance their already good marriage to its next weekend program

from: Friday, September 28 at 7:00 p.m.
To: Sunday, September 30 at 6:00 p.m.
Ramada Hotel, downtown London

To register, send **$15 before September 21** to:

Albert and Susan Dykxhoorn
114 Alexandra Ave., Chatham, ON N2M 1Y3
(519) 354-8981

Partnership in the Gospel Conference

"A Search for Justice and Peace"

SPEAKER:
Dr. Nick Wolterstorff
DATE:
Friday, Nov. 9, 1990; 6:30 p.m.
Saturday, Nov. 10, 1990; 9 a.m. - 2:30 p.m.
PLACE:
Calvin Seminary Auditorium
Grand Rapids, Michigan
COST:
$20 for the entire conference (including meals)

For information write to:
Partnership in the Gospel
Eastern Ave. Chr. Ref. Church
506 Eastern Ave., S.E., Grand Rapids, MI 49503
Phone: (616) 454-4888
(Registration deadline: Oct. 27, 1990)

ISRAEL

World Home Bible League
Bible Land Tour

13 exciting days — Feb. 21 - Mar. 5, 1991
Cost: $1949.00 p.p. ex. Tor., dbl. occ.

Visit: Bethlehem
Nazareth
Masada
Jerusalem and many more

FREE Stop-over in Amsterdam

For complete information & reservation, write or call:

Rev. John G. Klomps
World Home Bible League
Box 524, Station A
Weston, ON M9N 3N3
(416) 741-2140
or
Meadowvale Travel Inc.
(416) 826-4141 **Reg. #1518992**

MISSION TOUR

World Home Bible League
presents

DOMINICAN REPUBLIC

Jan. 16 - 23, 1991
$779.00 + dep. taxes

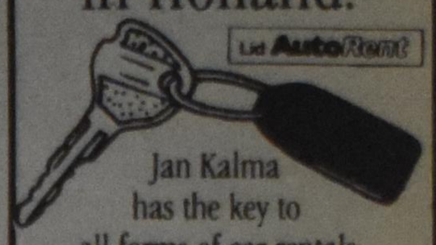
— — Visit your missionaries
— — See Bible distribution
— — Enjoy Christian fellowship

For complete information and reservation, please call or write:

Rev. John G. Klomps
World Home Bible League
Box 524, Station A,
Weston, ON M9N 3N3
(416) 741-2140
or
Meadowvale Travel Inc.
(416) 826-4141 **Reg. #1518992**

Registration deadline: Nov. 15

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

CORRECTION

God called to his eternal home our beloved wife, mem, beppe and great-beppe, on Saturday morning, August 25, 1990,

HINKE ELZINGA-TALSMA

in her 86th year.

"He saved us not because of righteous things we had done, but because of his mercy, he saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life" (Titus 3:5-7).

Beloved wife for 60 years of Bouwe Elzinga.

Dear mother of:
Tettje & (Willem deceased) Vellenga — Brantford, Ont.
Clara & George deVlugt — Neustadt, Ont.
George & Geraldine Elzinga — Jarvis, Ont.
Annie & Minne Van Der Molen — Jarvis, Ont.

Dear beppe of 26 grandchildren, dear great-beppe of 34 great-grandchildren.

Funeral service was held August 28, 1990, 11 a.m. at the Ebenezer Chr. Ref. Church, Jarvis, Ont. Intern: Harold Vander Sluis officiated.

Correspondence address: Bouwe Elzinga, R.R.#1, Jarvis, ON N0A 1J0

Help Wanted	Help Wanted	Help Wanted	Events	Events

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of $1,100 per month for each child in the home.

Qualifications preferred
Parent(s) experienced in fostering or working with teen and/or latency-aged children.
Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121

The Children's Aid Society of Hamilton-Wentworth

The All Ontario Diaconal Conference invites you to the 31st Annual Meeting

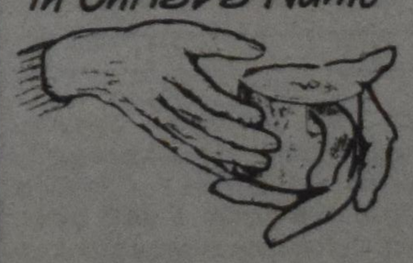
Saturday, October 20: 9 a.m. - 4 p.m.

John Knox Christian School, Brampton

- **13 workshops**
- **14 seminars**
- **fellowship**

Cost: $20
(for pre-registration)

"Stimulating Relief in Christ's Name"



This is open to all people interested in diaconal ministry. For information, call AODC
1-416-646-4511

Events

Redeemer College Invites You...

to celebrate the

Charter Plus 10 Weekend

September 28/29, 1990

Enjoy...
- alumni homecoming events
- talent night
- athletic competitions
- 1980 Board Recognition luncheon
- Redeemer College's annual membership meeting

...and more

For program or registration information call (416) 648-2131

Redeemer College — *A Christian University College* Ancaster, Ontario L9G 3N6

"Blessed to be a Blessing"

The Clarkson Christian Reformed Church

hopes to celebrate its

40th Anniversary

on **Saturday and Sunday, Oct. 13 & 14, 1990, D.V.**

All former members and friends are invited to join us in a time of worship and celebration.

For information and tickets, write or call:
The Clarkson CRC, 1880 Lakeshore Rd. W.
Mississauga, ON L5J 1J7
1-416-823-7262

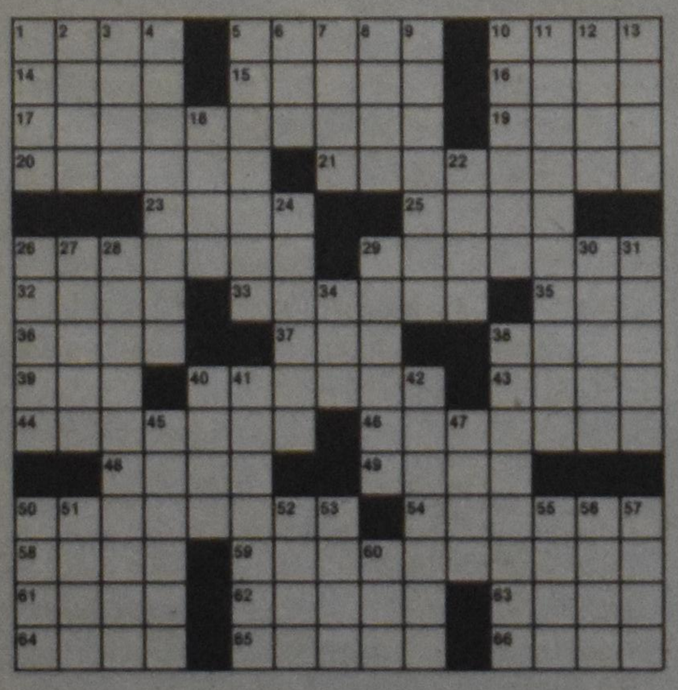
Close to the deadline — Fax it

Calvinist Contact now has a facsimile machine. Already, many people are making good use of this quick means of sending various communications. **Our Fax number if (416) 682-8313.**

We do ask those who submit communications to preferably send **typed** material, or otherwise messages written in **clearly legible, black print.** Include such information as name of sender, address, Fax or telephone number. Thank you!

Weekly Crossword

by Virginia L. Yates



ACROSS
1 Jabber loudly
5 Chilly
10 Up to
14 Glacial ridges
15 La — (Fr. explorer)
16 Caspian Sea feeder
17 Extensive
19 SAR word
20 Dog of film fame
21 Catch up with
23 Old strongbox
25 Foray
26 Gismos
29 — trout
32 S-shaped line
33 Strident
35 Greeting word
36 Barcelona bravos
37 Cartoon Alley
38 Gr. letters
39 Prune
40 — prey
43 Fast time
44 Fame's partner
46 False fronts
48 On the — (unfriendly)
49 Excoriate
50 With tired dogs
54 Shape up
58 Palo —
59 Improbable
61 Row
62 Photographer Adams
63 Mood
64 Odds' partner
65 Swank
66 Aldebaran e.g.

DOWN
1 Cry
2 More than 17 million sq. mi.
3 Oodles of boodle
4 Foretells
5 Views
6 Household god
7 Toast topper
8 Nor. saint
9 Part of FAA
10 TX city
11 Very inclusive
12 Tall and thin
13 If not
18 Word to a king
22 Racetrack item
24 On land
26 Author Virginia
27 Dome-shaped abode
28 Firmly fixed
29 Fraud
30 Sheepish
31 Rebecca and Mae
34 Diviner's tool
38 Pretends
40 Exceptions
41 To the extent
42 In a disloyal manner
45 Instructs
47 Thieves' language
50 Lot
51 Ken of "thirtysome-thing"
52 Sari wearer
53 Word with while
55 Light measure
56 Shoe size
57 Czech river
60 Hat for Hassan

Last Week's Puzzle

A	M	A	Z	O	N		A	C	T		S	H	O	P
P	A	G	O	D	A		W	A	R		T	U	N	E
P	L	A	N	E	T		O	P	U	L	E	N	C	E
T	I	R	E		H	E	L	I	C	O	P	T	E	R
			S	E	A	L		T	E	S	S			
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S	A	F	A	R	I		F	I	S		O	M	I	T
T	R	O	D		E	R	A	S	E		W	A	G	E
H	E	R	O		L	I	S		G	I	N	G	E	R
E	M	E	R	Y		V	E	E	R	S		O	R	E
			N	U	D	E		R	E	A	P			
P	L	U	M	M	E	T	I	N	G		A	B	U	T
R	E	P	E	A	L	E	D		A	R	I	O	S	O
A	V	O	N		E	R	E		T	A	N	N	E	R
M	I	N	T		S	S	A		E	N	T	E	R	S

Calendar of Events

Sept. 15	A pro-life evening with Ken Campbell and Silverwind at 7:30 p.m., Redeemer College, **Ancaster,** Ont. Free will offering. For info. call (416) 648-2131.
Sept. 15	Annual Ontario CRC School Convention, from 8:30 a.m. - 4 p.m., at the CRC, **Willowdale,** Ont. For info. call (519) 884-6044.
Sept. 15	Camp Shalom's 13th Annual Fall Fair from 9:30 a.m. - 4 p.m. For info. call (519) 623-4860.
Sept. 18-22	Visit the food booth of Woodland Chr. High School (Cambridge chapter) at this year's plowing match near **Paris,** Ont.
Sept. 21	Hugh Cook reads from his new novel *The Homecoming Man* at 7:30 p.m., Hamilton Public Library, 55 York Blvd., **Hamilton,** Ont.
Sept. 21-22	"Sola Scriptura," First Annual Toronto Conference on Reformed Theology, at the Airport Skyline Hotel, **Toronto,** Ont. Speakers: James I. Packer, Roger R. Nicole and Ronald M. Gleason. For info. call Richard Van Seters at (416) 477-2266 or Fax (416) 477-2268.
Sept. 21-22	All-Ontario Conference of Committee of Concerned Members of the CRC, At Maranatha CRC, **Woodstock,** Ont. Theme: "God's Word in a Changing World." For info. call (416) 562-5196.
Sept. 22	Concert by organist Jan Overduin and trumpeter Erik Schultz, at 8 p.m., Central United Church, Wellington St., **St. Thomas,** Ont., celebrating the fifth anniversary of St. Thomas' Fellowship CRC. For tickets and info. call (519) 631-3646.
Sept. 22	Back to God Hour Rally at 8:00 p.m. in Centre United Church, 482 Dundas St., **London,** Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the OCMA with organist Andre Knevel.
Sept. 21-22	Second Annual "Worship and Cell-ebration Conference" at Zion CRC, **Oshawa,** Ont. For pastors, elders, worship committee members, cell group leaders and organizers. For info. call (416) 436-3255.
Sept. 26-29	"Suffering and Survival — The Netherlands 1940-'45," a commemoration at Dordt College, **Sioux Center,** Iowa, of the Nazi occupation and liberation. Highlight: Anne Frank Exhibit and much more. For info. call Dr. James C. Schaap at (712) 722-6250.
Sept. 28	Charter Plus 10 Homecoming Weekend at Redeemer College, **Ancaster,** Ont. Overnight accommodation available. For info. call (416) 648-2131.
Sept. 28-29	25th Anniversary of the Georgetown District Christian School, **Georgetown,** Ont. For info. call (416) 877-9607.
Sept. 29	Men's Life Leaders Workshop, at 9 a.m., Immanuel CRC, **Hamilton,** Ont.
Sept. 29	Redeemer College's annual membership meeting. Redeemer College, **Ancaster,** Ont., 2 p.m. For info. call (416) 648-2131.
Sept. 29	Back to God Hour Workshop in **Woodstock** Maranatha CRC (Hwy. 59 & 401) from 10 a.m. - 4 p.m. Rev. Gama will be the main speaker.
Sept. 30	Amsterdam's "Concertgebouw" conducted by Riccardo Chailly in concert, 3 p.m., DeVos Hall, **Grand Rapids,** Mich. For info. call (616) 456-3333.
Oct. 6	Organ recital by renowned Mireille Legacé. At 8 p.m., Redeemer College, **Ancaster,** Ont. For info. call (416) 648-2131.
Oct. 13-14	40th Anniversary of the Clarkson CRC, **Mississauga,** Ont. For info. call (416) 823-7262.

Church news returns next week.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church,

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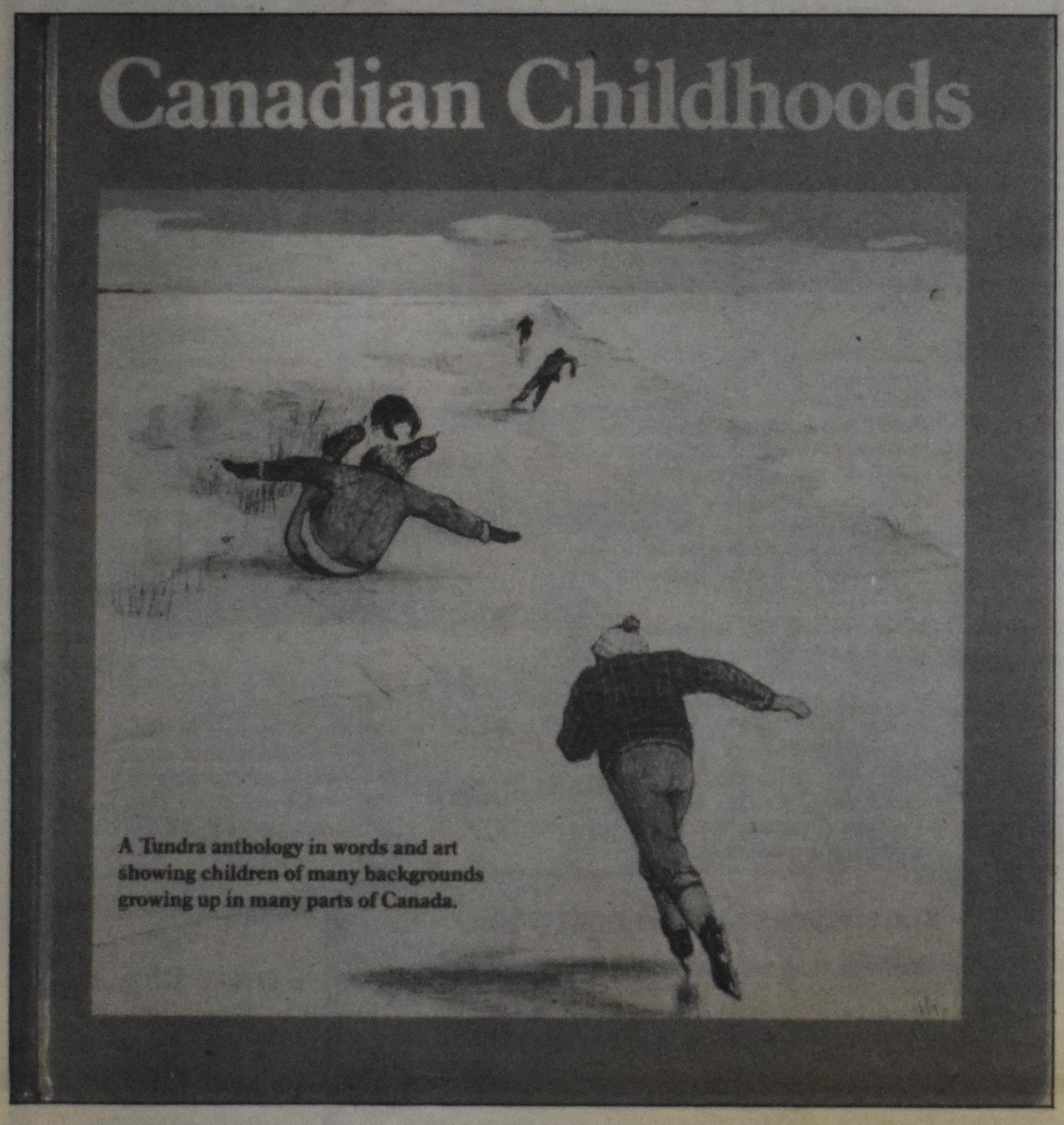
Books

Robert VanderVennen, book review editor

Children's literature

Picturing children in Canada



A Tundra anthology in words and art showing children of many backgrounds growing up in many parts of Canada.

Canadian Childhoods, by Mary Cutler, ed. Montreal: Tundra Books, 1989. Hardcover, 96 pp., $24.95. ISBN 0-88776-208-5. Reviewed by Doro J. Bakker, Orangeville, Ont.

Childhoods in Canada are as varied as the people who make up this country. There is no such thing as a typical Canadian childhood. *Canadian Childhoods* recognizes this fact and reflects our multicultural heritage. This volume presents the reader with a wide representation of different lifestyles from children who are living or have lived throughout Canada. *Canadian Childhoods* is aptly subtitled "A Tundra anthology in words and art showing children of many backgrounds growing up in many parts of Canada."

For over 20 years Tundra Books has been publishing children's books featuring Canadian authors and artists. This volume celebrates that fact. Under one title, Tundra has assembled excerpts from some of its finest children's books. Many of these books have become Canadian classics. All of them reflect Tundra's main objectives in producing children's books: to combine art and reality as well as to reflect the good and the bad in life.

Difficult childhoods too

William Kurelek, in word and picture describes what it was like growing up in the prairies during the '30s. Although his artwork depicts happy children tunnelling through the snowdrifts or swimming carelessly in a dammed up ditch, we know that his childhood was anything but fun. His father drove him relentlessly and his peers poked fun at his Ukrainian background.

Shizuye Takashima writes and paints about her difficult childhood. The daughter of Japanese-Canadian parents, she describes the interment she and all those of Japanese origin were subjected to in World War II at the hands of the Canadian government.

Allan Moak's children at play are brought to life in the colourful streets of Toronto, while Vancouver's Stanley Park rings with the laughter of Warabe Aska's playful children.

Stories about Canada's native Indians, about the mischievous childhood of one of Canada's most illustrious citizens, Sir John A. MacDonald, and a truly Canadian "Tall Tale" are included.

To get us right into each story, an informative, detailed introduction precedes each excerpt. Biographies of the artists and authors are included at the back of the book.

The excerpts in *Canadian Childhoods* come from Tundra's books aimed at children 10 and over. It's a book that begs to be picked up over and over again. At times it is to be enjoyed just for its artwork, at other times just for the text. For those already acquainted with the books represented, this volume is like greeting an old friend, a thrill to meet again and comfortable to have around. For those new to Tundra's works, this book is a definite inspiration to indulge "in the whole story."

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Wayne Brouwer

Appearances

"Two things have I heard: that you, O God, are strong, and that you, O Lord, are loving" (Ps. 62:11-12).

Appearances can be deceiving. John Wayne acted the part of a full-fledged cowboy in dozens of motion pictures. His last show, in fact, was a movie called *The Shootist,* telling the tale of an aging Western gunslinger. But here's what Wayne had to say about his skills with a firearm: "I couldn't hit a wall with a six-gun, but I can twirl one. It *looks* good!"

Changing colours

Appearances can be deceiving; we all know that. Still, we often trust more of what we see than what we read or hear. That's why television is such a captivating media in our age. "Seeing is believing," we say.

In fact, sometimes appearances can change the way we think about things, even if no other new information comes our way. Take, for example, the report of Dr. Maxwell Maltz, a former New York cosmetic surgeon. He told of a magazine contest that determined to find the *ugliest* young woman in the U.S. even though such a contest may seem cruel, it was actually the hope of the magazine that something positive could be done to change the plight of such an unfortunate person.

Photos poured in from all over North America. Finally the editors selected the girl with poor features, terrible grooming, and appalling clothes as the "Ugliest Girl in America!"

But then came her prize. She received a plane ticket to New York and specialists went to work on her. Dr. Maltz reshaped her nose and built up her chin. Others gave her a new hairstyle, an elaborate new wardrobe of the latest fashions, and grooming instructions. In a modern Cinderella story, the "ugliest" became quite beautiful, almost overnight! And within a few months she was married!

In fact, says Dr. Maltz, her whole attitude toward life changed. Before the cosmetic transformation she had been shy and inhibited. She felt foolish and ignorant. She seemed out of place in almost any company. But once she had tasted what she could become, her personality also exploded with the new possibilities. She became confident and poised, articulate and informed and attracted people to herself in any crowd.

Appearances can be deceiving. But who among us would be able to say which appearance was the deceptive one — the young woman whose photos won the "Ugliest Girl" contest, or the young woman who waltzed in beauty?

Trust

Faith is a matter of the unseen, as Hebrews 11:1 puts it. We don't need to see in order to believe. In fact sometimes cults have put too much emphasis on seeing strange signs. That can lead people down ungodly paths.

Still, as David senses, faith has also to be a matter of appearances which somehow reveal a little of heaven this side of the spiritual divide. We cannot believe in a God we know nothing about. Nor can we trust a God whose only rumours are cruelty and spite. Even a report of a "90-pound-weakling" God, like Harold Kushner's sympathetic hero in his best-seller book, *When Bad Things Happen to Good People,* can't bring the world begging for religion.

We need appearances for faith. We need to know the same things that David heard about when he penned Psalm 62: "That you, O God, are strong, and that you, O Lord, are loving." That's, after all, the reason why we have the Bible, It gives us a picture of the unseen God in action. It tells us what others have become aware of in their pilgrimages of life.

The New Testament gospels are most striking in that portrait, aren't they? Didn't Jesus say, "Whoever has seen me has seen the Father?" And in his family photo album are the pictures we need in order to know, to trust, to feel and to gain strength once again.

After all, when we start paging through that family album, we eventually come to some snapshots of ourselves. And there again, appearances can be deceiving. For the first pictures we see may win another "Ugliest Person" contest. But after divine surgery, there's sure to be a marriage made in heaven!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.